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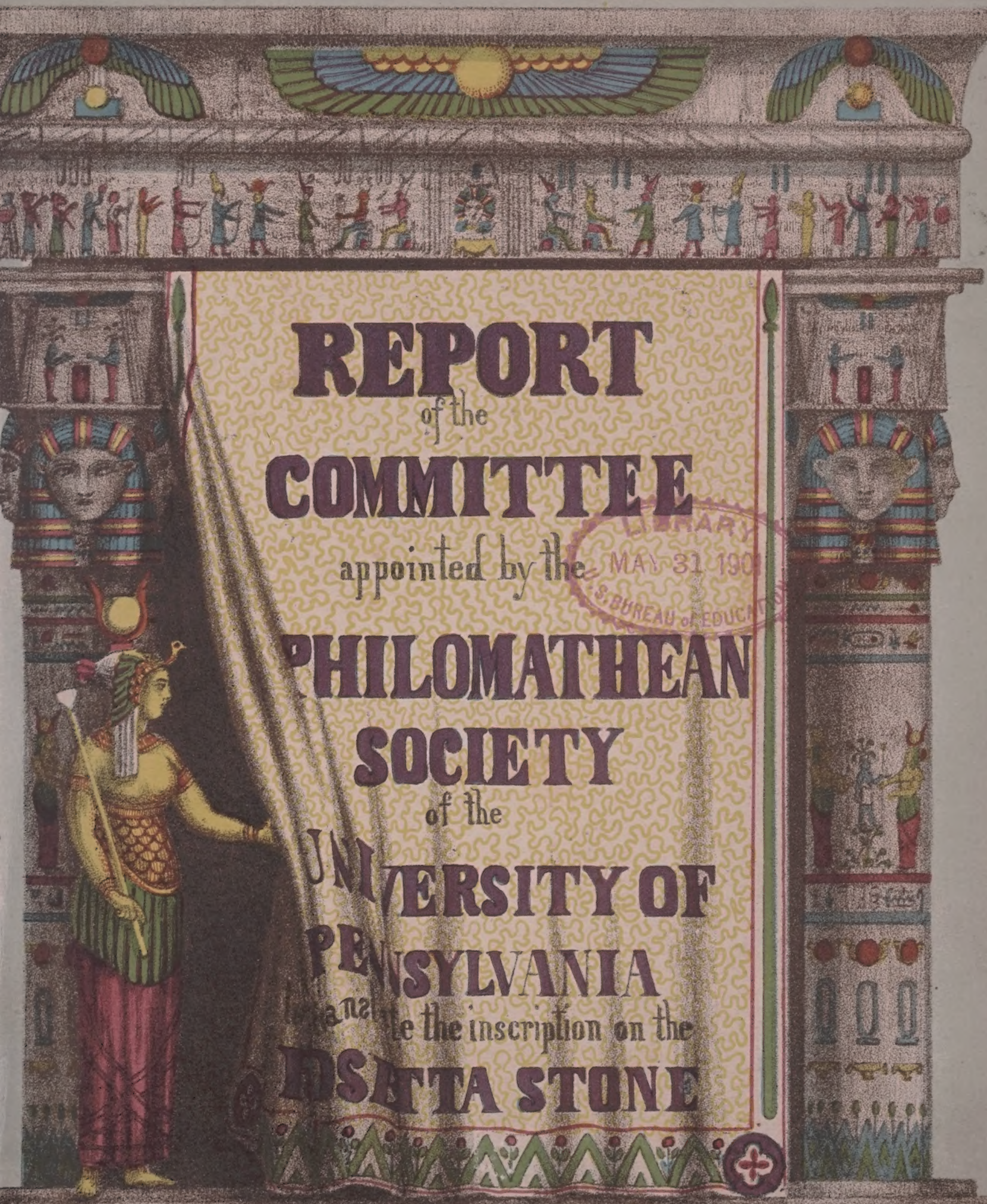
Rosetta stone inscription.



REPORT
of the
COMMITTEE
appointed by the
PHILOMATHEAN SOCIETY
of the
UNIVERSITY OF PENNSYLVANIA
to translate the inscription on the
ROSETTA STONE

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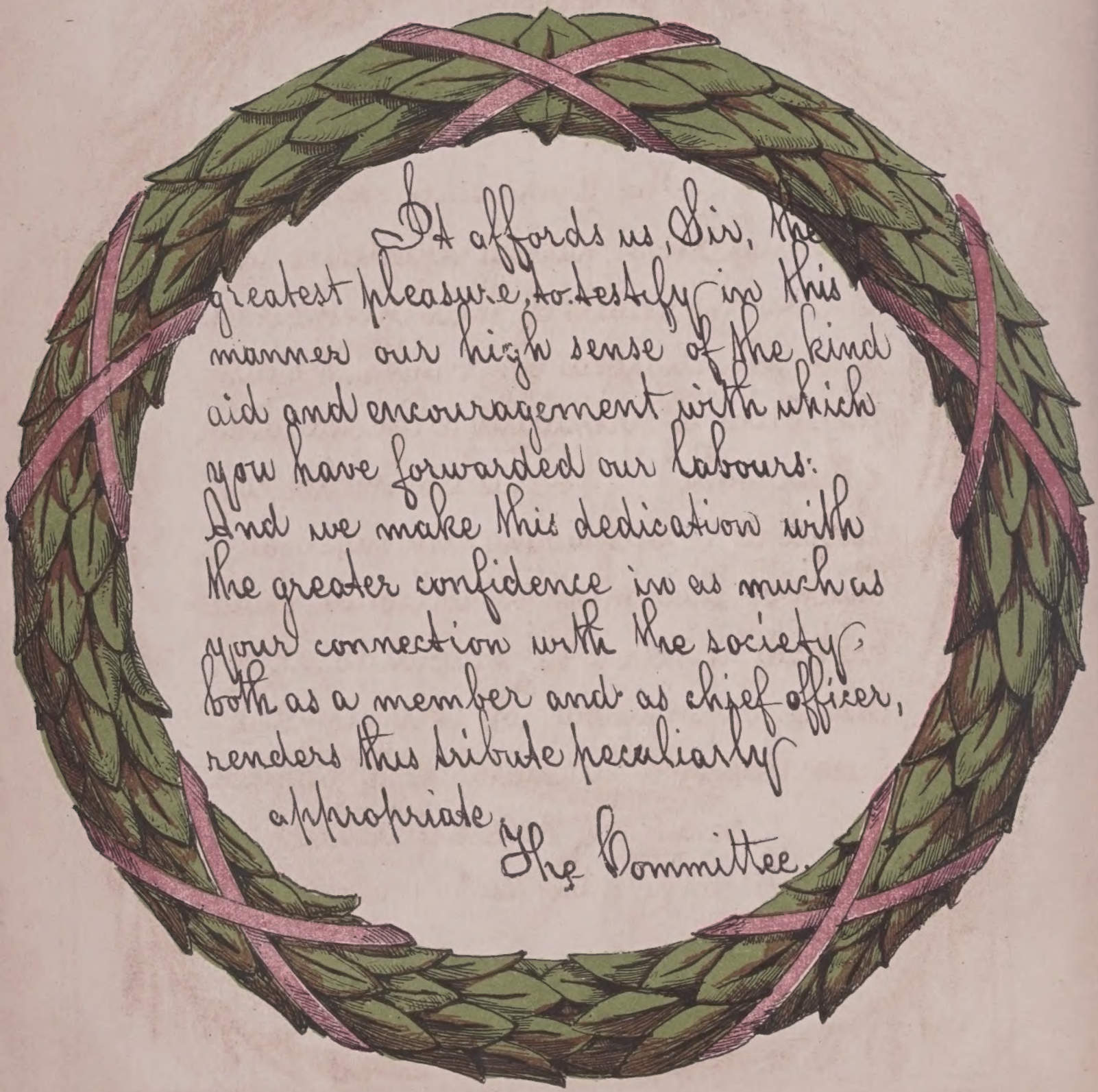
Dedicated
to
The Hon. Henry D. Gilpin.
Late Attorney General
of the
UNITED STATES
by
The Authors.



It affords us, Sir, the greatest pleasure, to testify in this manner our high sense of the kind aid and encouragement with which you have forwarded our labours. And we make this dedication with the greater confidence in as much as your connection with the society, both as a member and as chief officer, renders this tribute peculiarly appropriate.

The Committee.

Preface.

The Committee on the Rosetta Stone, having reported to the Society the results of their investigations, have been charged by it with the further duty of preparing a limited edition of their work. This Committee, composed as it is of young men engaged much of their time in collegiate studies, has had neither a superabundance of leisure, opportunity for very extended research, nor a full maturity of judgment.

Sensible of their deficiencies, they will only add that they have done what

they could and now submit their work to the judgment of their readers.

They take advantage of this opportunity to express their sincere thanks to the Hon. Henry D. Gilpin and Wm. E. Whitman Esq. for the important aid they have rendered in many ways, as also to tender to the officers of the Philadelphia and Astor Libraries their acknowledgements for their kind attentions.

The illuminations and illustrations, designed by Mr. Morton and drawn by him upon stone, have been printed at the establishment of L. N. Rosenthal. N.W. corner of Fifth and Chesnut Sts. Phila.

August 3rd. 1858.

Report

Near the close of the College year of 1855-6. Mr. Thos. H. Conrad presented to the Philomathean Society of the University of Pennsylvania a facsimile in plaster, of the famous Rosetta Stone, reading at the same time an essay, on the subject of Hieroglyphic research.

In due course of time a committee, consisting of Messrs Hale, Jones and Morton, was appointed to prepare a translation of the inscriptions engraved on the stone, and to present the same to the society.

In pursuance of this action of the Society, your committee now present the following text, translations, and historical essays, and have also ventured to adorn their work of severer science with numerous illuminations. They have spared no pains to render it worthy of your approval, and they indulge the hope that their effort has not been ineffectual.

Chas. R. Hale
S. Huntington Jones.
Henry Morton.
} Committee.

June. 1857.

THE
ROSETTA
STONE
HM

Measurements.

The dimensions of this tablet are as follows. Height, three feet one inch; breadth two feet five inches; and thickness, which is very irregular, varying from six to twelve inches.

This stone has suffered great mutilation, large pieces having been broken both from the top and bottom. The rough sloping edges left by these fractures are represented in our plate

If we may judge from the hieroglyphic representation of a tablet in the 14th line of the stone, its original form was nearly that of a simple tomb-stone, or like this frame.

94
ROSETTA STONE

The Rosetta Stone.

During the contest carried on by the French and English in Egypt, a French officer of artillery named Bussard - while superintending the repair of an earth-work called the Bastion de St. Julien - discovered a block of black sienitic basalt bearing on one face a trilingual inscription in Hieroglyphic, Greek, and a then unknown character. The value of this monument was at once perceived, and the Savans of the expedition having made copies, and taken impressions with printers ink directly from its face, packed it up, ready for removal to

Paris. But before this could be accomplished came the Capitulation of Alexandria, in the 16th. article of which it was specified that all curiosities were to be given up to the captors. The French attempted to evade this provision on the plea, that the various objects collected were private property; and special difficulty was made with regard to this stone, which was in the possession of Gen. Menow.

Finally however, Lord Hutchinson sent Gen. Turner with a devil-cart and detachment of artillery-men to Gen. Menou's house, whence it was safely conveyed to the British quarters.

General Turner, in company with the stone and "determined", as he says, "to share its fate"; embarked in the frigate 'Egyptienne', and after a prosperous voyage arrived at Portsmouth in Feb. 1802. In March this stone was placed in the rooms of the Antiquarian Society, where it was

allowed to remain for some time before it was finally deposited in the British Museum.

As we have already stated, this stone bears on its face three inscriptions: The uppermost in Hieroglyphic character occupying 14 lines, the middle, in Demotic, (the character used by the Egyptians in letters, deeds and other secular matters,) filling 32 lines; and the lowest, in Greek, numbering 56 lines. In April 1802 the Rev. Stephen Weston presented a translation of the Greek inscription to the Antiquarian Society. In July, four plaster casts of the stone were made by order of the Society, and sent to the four British Universities, while engravings of the Greek text were made and generally distributed. This further publication seems to have elicited a conjectural restoration of the lacunæ in the Greek text, from Mr. Weston, and from Professor Heyne, as also a new translation

by the latter, which were read before the Society Jan 18th 1803. At last, when seven years had elapsed without the receipt of any further information on this subject, Hayne's restorations and translation, Westons translation, and a general history of the stone, together with an engraved facsimile in three plates, were published in the Archæologia, (the record of the society,) and an extra number of copies were printed for general distribution. Many other accounts have been published, but none can compare with this for perspicuity, and detail. The plates however are not very accurate; In this respect, the great French work on Egypt leaves nothing to be desired.

The stone itself now stands in the Egyptian gallery of the British Museum, mounted on a block of red porphyry, as shown in our plate.

PLANS
of the
GREEK
TEMPLE

tor, and of the god Epiphanes Eucharistus; the athlophorus of Berenice Evergetes being Pyrrha, daughter of Philinus; the canephorus of Arsinoe Philadelphus Areia daughter of Diogenes; the priestess of Arsinoe Philopator being Irene daughter of Ptolemy: of the month Xandicus, the fourth, but according to the Egyptians, the eighteenth of Mechir. Decree.

The chief priests and prophets, and those who enter the sanctuary for the arraying of the gods, and the pterophorae, and sacred scribes, and all the other priests who were come from the temples throughout the land to Memphis, into the presence of the king, for the ceremonial of the reception, by Ptolemy the everliving, beloved of Phtha

god Epiphanes Eucharistus of the crown which he received from his father, being gathered together in the temple at Memphis on the day aforesaid, decreed: 9 Since that king Ptolemy, the ever-living, beloved of Ptha, god Epiphanes Eucharistus, offspring of king Ptolemy and queen Arsinoe, gods Philopators, has in many things benefitted the temples and 10 those connected with them, and all those living under his sway, that, being a god, born of a god and a goddess, like Horus the son of Isis and Osiris, who avenged his father Osiris, of a 11 liberal disposition towards the gods, he has dedicated to the temples revenues both of money and provisions

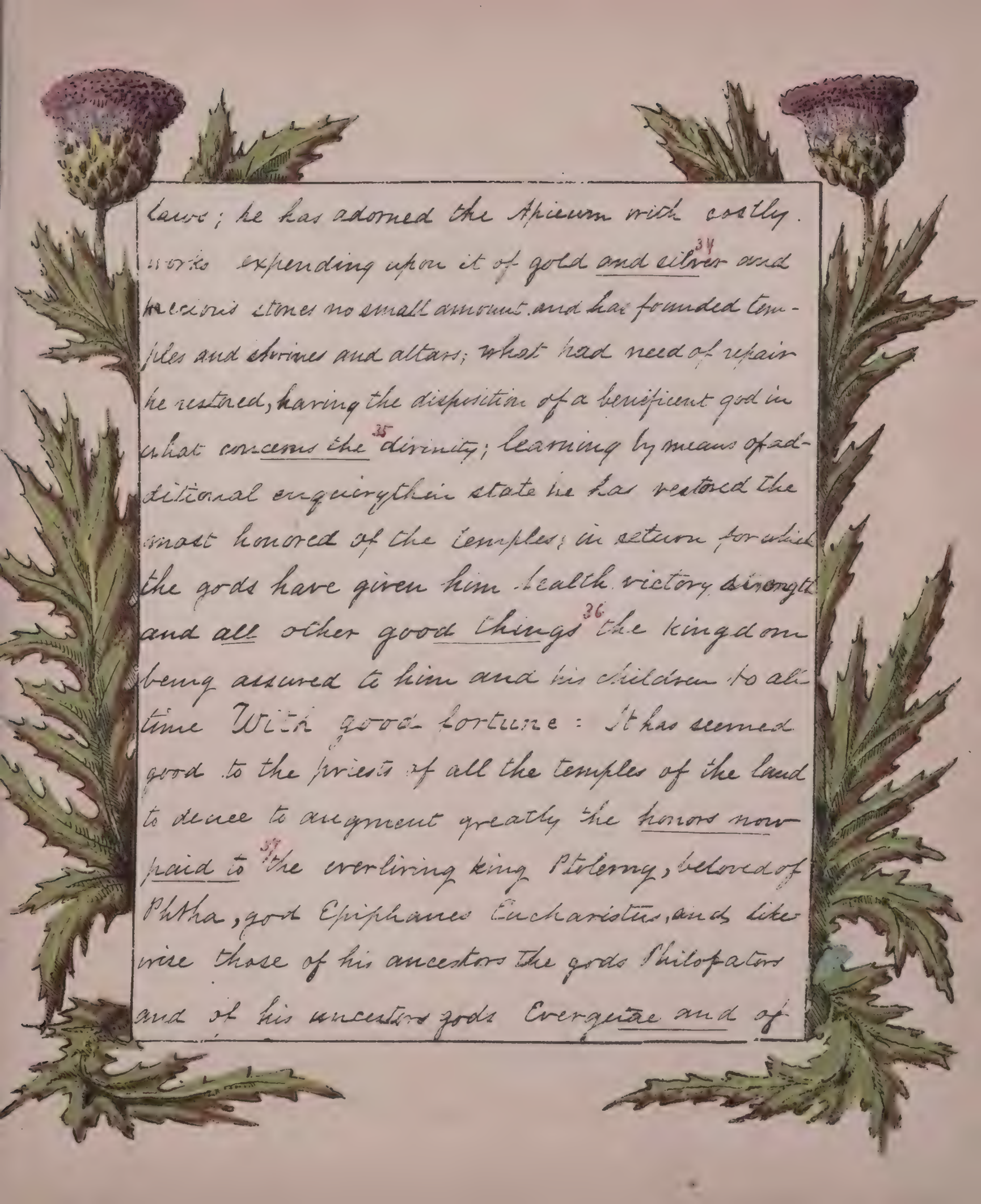
and has undergone great expences in or-
der to bring back Egypt to quietness, and
to establish religious observances: with
all the means in his power he has shown
kindness: of the taxes and impositions exis-
ing in Egypt, some he has taken away
intirely, and others he has lightened
that the people, and all others, might
be in prosperity under his rule: the
crown debts which those in Egypt and
in the rest of his kingdom owed, bein
very considerable, he has remitted to all,
and those shut up in prison for such deb
and those lying under accusation for
a long time, he released from the
claims against them: also he com-
manded the revenues of the temples
and the contributions of provisions

and money made to them yearly, and in like manner the just portions of the gods from the vineyards and gardens, and what else belonged to the gods in the time of his father, should remain upon the same basis; he commanded also concerning the priests that they should give nothing more for graduation fee than was imposed up to the first year in his father's reign; he released also those of the sacred tribes of the voyage yearly down to Alexandria also he ordered the collection of naval supplies not to be made: of the contribution of fine linen cloth made in the temples for the royal palace, he remitted two-thirds; what had been neglected in former times he restored to proper order, taking care that what was

accustomed should be performed for the gods as was fitting; likewise also he allotted justice to all as Hermes the twice great; he ordered also that those who returned, both of the soldiers and others of the opposition in the times of the disturbance, on coming back, be kept in possession of their property: he took care also that there should go out forces, of horse and foot and ships, against those invading Egypt both by sea and land, undergoing great expenses, both of money and provisions, that the temples and all the people of Egypt might be in safety; being present also at Lycopolis in Busiris, which had been taken and fortified against a siege by a very abundant supply of arms and all other munition, since for a long time the rebellion had existed among those impious ones gathered there, who had done to the temples and the inhabitants of Egypt much evil, and laying siege to it, he surrounded it with embankments and ditches and walls very remarkable

The great rise which the Nile made in the eighth year,
(and it was accustomed to flood the [25] plains) he
restrained at many places securing the mouths
of the canals, expending on these of money no
small amount, and stationing horse and foot
soldiers to guard [26] them; in a little time he took
the city by storm, and all the impious in it he
destroyed, as Hermes and Horus the son of Isis and
Osiris, overpowered those who in the same [27] parts had
revolted in former times; the ringleaders also of the
revolters in his father's reign, who had troubled the
country and outraged the temples, being at Mem-
phis the avenger [28] of his father and of his own crown,
all these he punished justly, at the time when
he was there for his performance of the rites proper
for the reception of the crown: he remitted also
the debts owed in [29] the temples to the palace up
to the eighth year, amounting to no small quan-

lity of provisions and money; likewise also the value of the linen cloths due which had not been given in to the palace, and, of those which had been given in, the replacement of such as differed from the pattern up to the same date; he released the temples also of the imposed artaba per arroura of the sacred land, and in like manner as to the ceramium per arroura of the vineyards: to Apis and Mneuis he made many gifts as also to the other sacred animals of Egypt having much better care than the kings before him for what belonged to them in all respects and giving bountifully and nobly what was proper for their funerals with the dues for the support of their respective worships with sacrifices and panagyries and the other usual rites. The prerogatives of the temples and of Egypt he has carefully kept upon the same basis agreeably to the



laws; he has adorned the Apieum with costly
works expending upon it of gold and silver[34] and
precious stones no small amount and has founded tem-
ples and shrines and altars; what had need of repair
he restored, having the disposition of a benificent god in
what concerns the[35] divinity; learning by means of ad-
ditional enquiry their state he has restored the
most honored of the temples; in return for which
the gods have given him health victory strength
and all other good things[36] the kingdom
being assured to him and his children to all
time With good fortune: It has seemed
good to the priests of all the temples of the land
to decree to augment greatly the honors now
paid to[37] the everliving king Ptolemy, beloved of
Phtha, god Epiphanes Eucharistus, and like
wise those of his ancestors the gods Philopators
and of his ancestors gods Evergetae and of

the gods Adelphi, and those of the gods Soteres;
to erect, at the everliving king Ptolemy god Epiph-
anes Eucharistus, an image in each temple, in the
most conspicuous place, which shall be entitled,
"Ptolemy the defender of Egypt," near which shall
stand the god to whom the temple belongs, presenting
to him a conquering weapon, which arrangement
will be made in the manner of the Egyptians;
airs, for the priests to perform a service before
these images three times each day, and put
on them the sacred adorning, and perform
the other accustomed rites, as to the other
gods in the panagyries of Egypt; to set up
for king Ptolemy, god Epiphanes Eucharis-
tus, offspring of king Ptolemy and queen Ar-
sinoe gods Philopators, a statue and a shrine,
both gilded, in each of the temples, and to
place this in the sanctuaries with the other

shrines, and in the great panagyries in which processions of the shrines take place, for the shrine of the god Epiphanes Eucharistus to go out with them; that it may be well marked both now and for future time, to place upon the shrine the ten golden ornaments of the king to which shall be affixed an asp, [43] similar to the adorning of asp-like ornament [44] which are upon the other shrines, in the midst of which shall be the crown called Khenti which he wore when he entered the temple of the

phis, for the performance in it of the rites pro-
per for the assumption of the crown; to place
upon the platform of the ornaments about
the aforesaid crown ten golden phylacteries
on which shall be written, This is (the shrine)
of the king who made illustrious both the
upper country and the lower"; and since the
thirtieth of Mesore in which the birthday
festivities of the king are celebrated, and in
like manner the seventeenth of Mechir, in
which he received the kingdom from his
father, have been named after him in the
temples, which certainly are harbingers of
much good to all, to celebrate these days (the
seventeenth and thirtieth,) feasts and panagy-
ries in the temples of Egypt monthly, and to
perform in them sacrifices and libations and
what else is proper, as in the other panagy-

res; to give the usual public notices to all for that is to be offered in the temples; to celebrate a feast and a panagyry to the ever living and beloved of Phtha, King Ptolemy, god Epiphanes Eucharistus, each year in the temples throughout the land, from the new-moon of Thoth for five days, in which also they shall wear garlands performing sacrifices and libations and what else is proper; to call the priests of the temples of the land, also priests of the god Epiphanes Eucharistus, in addition to the other names which they had from the gods whom they serve, and to inscribe on all their documents, and on the seal rings on their hands the priesthood to him; that it be lawful to the rest, private person, to celebrate the feast and set up the aforesaid shrine, having

it in their houses, performing what is right in the feasts both monthly and yearly, in order that it may be known why the people of Egypt magnify and honor the god Epiphanes Eucharistus, the king, as is just, to write this decree upon a column of hard stone, in sacred, and enchorial, and Greek letters, and place it in each of the temples of the first, second, and third order, near the image of the everliving king.

DEMOTIC

Introduction.

In this essay we have aimed to trace briefly the relations in which the demotic dialect stood to the Hieroglyphic and Coptic, giving a slight sketch of the history of discoveries made in it, and mentioning some of its characteristics.

The subject may be found more fully treated in the "Grammaire demotique" of Brugsch, Champollion's "Precis, in the "Revue Archeologique" vol V. by M. Em. de Rouge, by M. de Saulcy in a letter to M. Guignaut, and by Champollion Figeac in his reply to this, directed to Ch. Lenormant.

It is characteristic of modern civilization to do away distinctions. Its tendency is a levelling one. Lines of demarcation between nations are rapidly being effaced. The turban of the Turk, and the queue of the 'Celestial' will soon be among the things that were. All are becoming cosmopolites, adopting like customs, and cultivating the same tastes. But in ancient times, division marks between even different classes in the same nation were deepened by lapse of time. Since language is "fossil history" we may expect to

find the existence of such social distinctions in any nation indicated to us by a diversity of dialects, and facts bear us out in this supposition. Even before the discovery of the Rosetta stone we knew, from ancient authors, that there were two dialects spoken in Egypt. The kings of that country in the time of Abraham were called Hykos because Hyk, in the sacred dialect, meant king, and Sos, in the common dialect, a shepherd or shepherds".

Τουτ'εστι καθ'ἑτεραν γλωσσαν βασιλεα σημαινει το δε Σως ποιμην εστι και ποιμενες κατα την κοινην διαλεκτον. Joseph. cont. Apion Cap. II.

The writing of the common dialect is called by other Greek authors "demotic", "demoid," and "epistolographic". The Rosetta stone, in its Greek text calls it "enchorial", in the hieroglyphic, "writing of the multitude" with which the name "demotic" used by Continental scholars seems best to accord. The English use "enchorial".

We need not wonder that there was a difference between the language of the learned and that at the ignorant for such is ever the case

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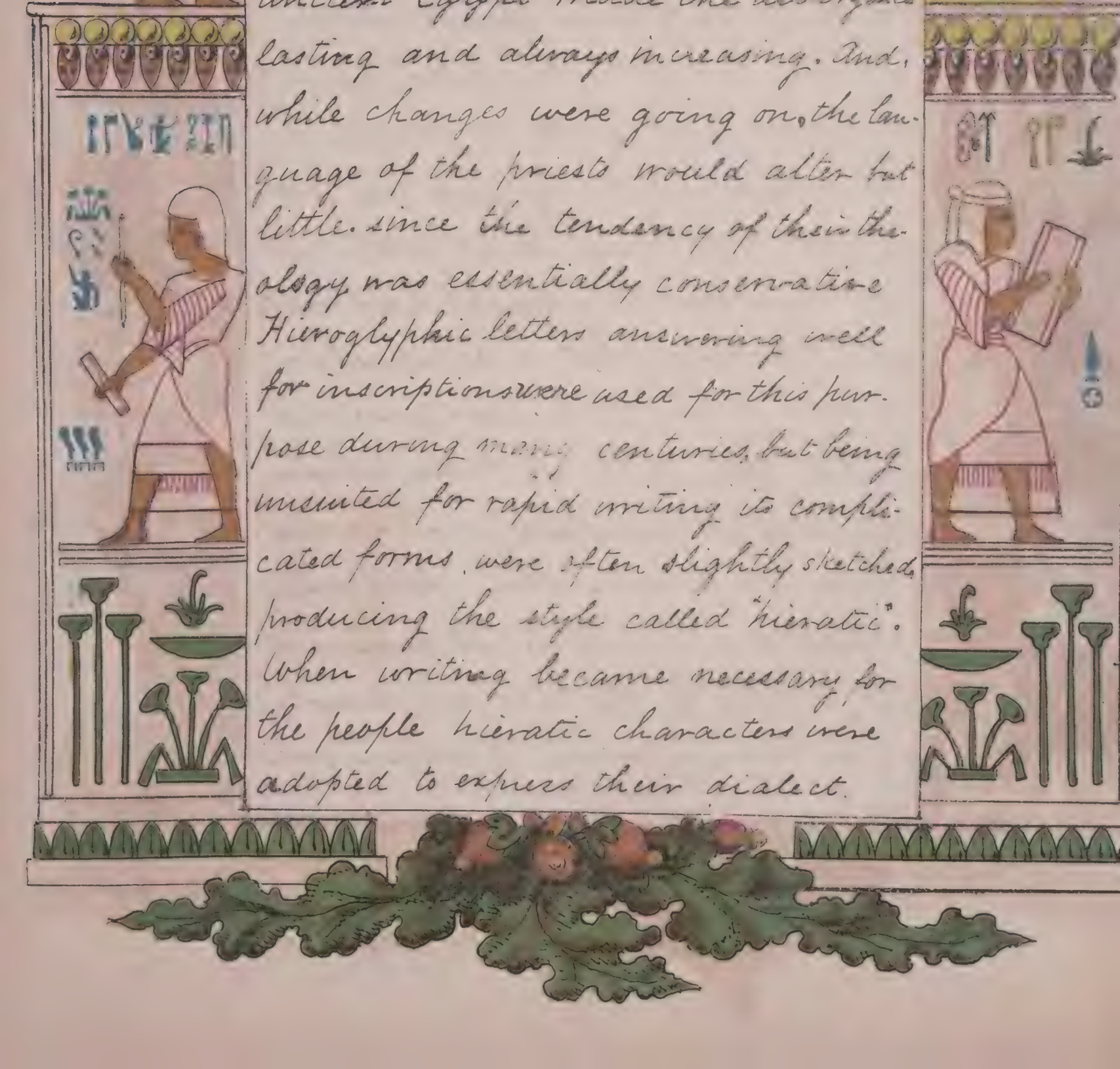
Τα δε δημοτικα. Herodot. ii. c. 36. Τα μεν δημωδη Diod. Sec. iii. c. 3. Την επιστολογραφικην. Clem. Alex. Strom.

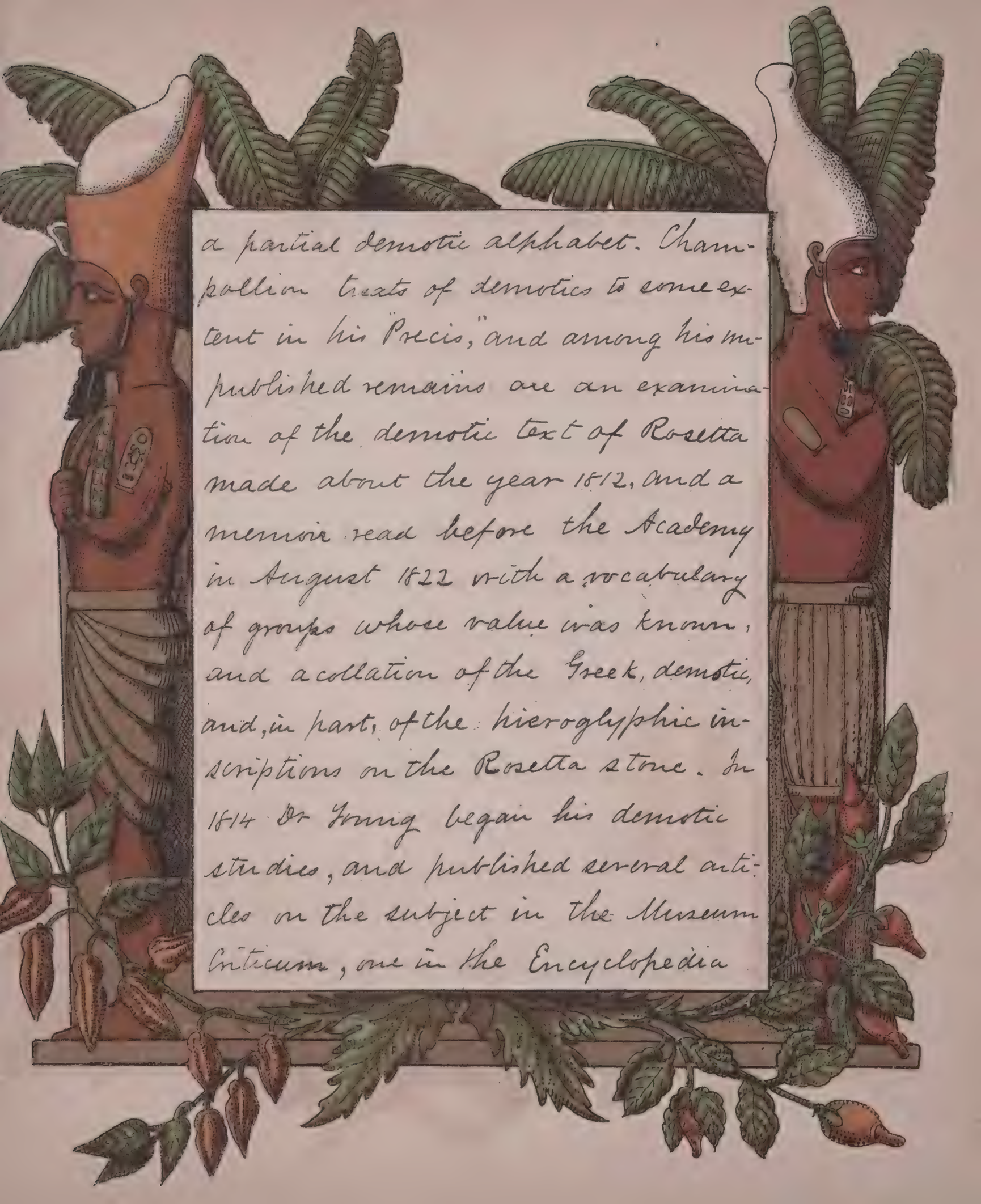
But the isolation of the learned in ancient Egypt made the divergence lasting and always increasing. And, while changes were going on, the language of the priests would alter but little. since the tendency of their theology was essentially conservative Hieroglyphic letters answering well for inscriptions were used for this purpose during many centuries, but being unsuited for rapid writing its complicated forms were often slightly sketched producing the style called "hieratic". When writing became necessary for the people hieratic characters were adopted to express their dialect.



The earliest demotic papyrus extant, written B.C. 650. looks very much like hieratic. The modifications introduced in time will be referred to further on. Side by side the two dialects were used until, about A.D. 200, Christianity in Egypt had made such progress that a vernacular version of the Holy Scriptures was called for. With its false religion fell also its peculiar civilization. Foreign influence then first gained a real ascendency in the minds of the people. Except that six demotic signs were retained to express sounds wanting in Greek, their ancient modes

of writing were displaced by Greek characters. The language, yet essentially the same, in its new form was called Coptic. This, though still used in the service of the Coptic church, is dead, the last who used a pure Coptic as his mother tongue being Mualliim Athanasius who lived in the 17th Century. In a corrupt form it is said to linger yet in the lowest classes.

De Sacy in 1802 determined by comparison the names Ptolemy Alexander and Alexandria, in the demotic inscription of Rosetta, and soon after, Akerblad deduced from these and other names



a partial demotic alphabet. Champollion treats of demotics to some extent in his "Precis," and among his unpublished remains are an examination of the demotic text of Rosetta made about the year 1812, and a memoir read before the Academy in August 1822 with a vocabulary of groups whose value was known, and a collation of the Greek, demotic, and, in part, of the hieroglyphic inscriptions on the Rosetta stone. In 1814 Dr Young began his demotic studies, and published several articles on the subject in the Museum Criticum, one in the Encyclopedia

Brittanica in 1819. He also made a translation of the hieroglyphic and demotic texts of Rosetta, by mechanical comparison only, except in case of proper names. His "Rudiments of an Egyptian dictionary in the ancient enchorial character" appeared in 1830, after his death, formed also mechanically. In 1843, M. de Saulcy, in a letter to M. Guignaut, gave the results of his demotic studies up to that time with a vocabulary of 133 words with Coptic etymologies, and in 1845 was issued volume 1 of his "Analyse Grammaticale du texte demotique du decrit de Rosette" containing in 264 quarto

pages a careful analysis of nearly five lines, and an interlinear translation of the first eight. Though his industry and general sagacity are strikingly displayed in it, his theory that the demotic and sacred dialects are radically different has often led him astray. In 1846, Henry Brugsch, a member of the Senior class in the Gymnasium at Berlin, published a small work entitled "Scripturæ Aegyptiorum demoticæ," a compendious demotic grammar, and in 1855 his "Grammaire demotique", the most complete work yet written on the subject. But he seems sometimes to have forced the

two dialects into a closer accordance than facts warrant.

Many hieratic symbols were quite useless in the demotic dialect, and new ideas had to be expressed, either alphabetically, or by new symbols. The former course being adopted, there are fewer demotic than hieroglyphic ideographs and determinatives. The signs retained became in time often very different from their prototypes. The two dialects do not exactly correspond either in words or grammatical forms. A comparison, in the appendix, of a line from each, will make these points clearer than any description.

Translation of the Demotic Text.

The committee do not know of any other version of the whole demotic text of Rosetta, made by aid of the Coptic, than that here presented. Of one begun by De Sauley, the first volume, translating eight lines, is all which they have seen. To this and the vocabulary mentioned on page 38, as well as to the works of Dr. Brugsch spoken of in the same place, the translator would here acknowledge his great indebtedness. But in many cases he has differed from each, and seeking proof for the value of every character, since De Sauley and Brugsch do not always agree here, has traced out the meanings of words independently, as in a large number of cases he was compelled to do from want of other authority, with a Coptic dictionary. Places where proof is not quite satisfactory are marked thus ..... restored because thus.

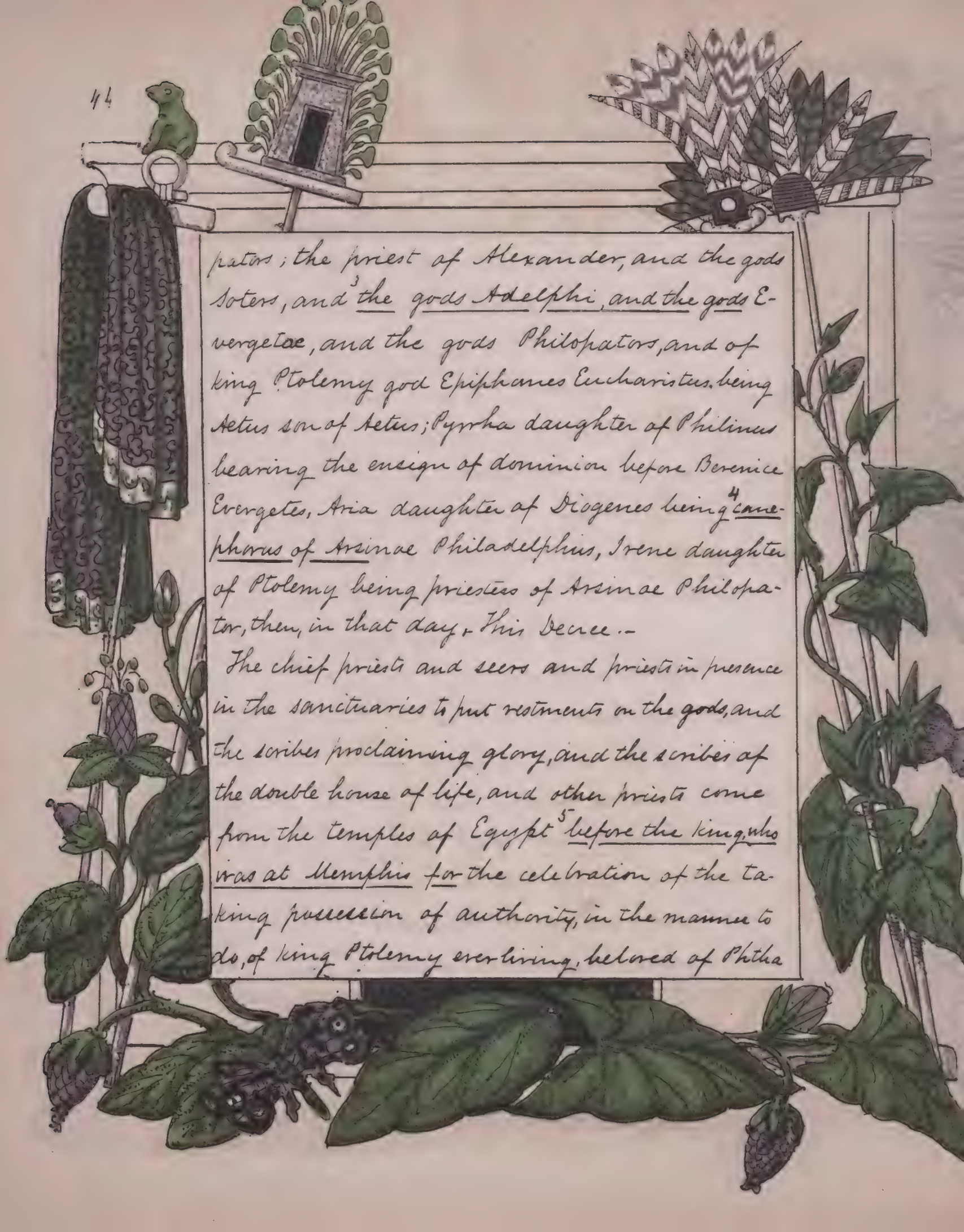
As we have not room here for a full translation in the style adopted for the hieroglyphic text, a specimen of one line will be given in the appendix, and if it should seem desirable the whole will be published at a future time.

C. R. H.

Memphis

Translation

In the year IX, Xandicus the fourth, to make the month in the manner of Egypt, Mechir the eighteenth, of the king who is young, illustrious king after his father, lord of uraei, resplendant by his presence, who has established Egypt, doing good by his benefits, liberal in what belongs to the gods, superior to his enemies, who has made good the life of men, excellent in years, become great as Phtha the powerful, King, as the Sun[2] the great king of both the upper and lower countries, son of the gods Philopators, whom Phtha approved, to whom the Sun gave the victory, the living image of Ammon, son of the Sun, Ptolemy the ever-living, beloved of Phtha, god Epiphanes Eucharistus, son of Ptolemy and Arsinoe gods Philo-



patos; the priest of Alexander, and the gods
Soters, and [3] the gods Adelphi, and the gods E-
vergetae, and the gods Philopators, and of
king Ptolemy god Epiphanes Eucharistus. being
Aetus son of Aetus; Pyrrha daughter of Philinus
bearing the ensign of dominion before Berenice
Evergetes, Aria daughter of Diogenes being [4] cane-
phorus of Arsinae Philadelphus, Irene daughter
of Ptolemy being priestess of Arsinae Philopa-
tor, then, in that day. This Decree.-

The chief priests and seers and priests in presence
in the sanctuaries to put vestments on the gods, and
the scribes proclaiming glory, and the scribes of
the double house of life, and other priests come
from the temples of Egypt [5] before the king, who
was at Memphis for the celebration of the ta-
king possession of authority, in the manner to
do, of king Ptolemy everliving, beloved of Phtha

god Epiphanes Eucharistus, successor of his father, being assembled together in the temple at Memphis, said thus concerning him:—

Since there has been exhibited by king Ptolemy the everliving, god Epiphanes Eucharistus, son of king Ptolemy[6] and queen Arsinoe, much munificence towards the temples of Egypt, and to others subject to the authority of the king who is a god, the son of a god and a goddess, who is like Horus son of Isis and Osiris, who established his father Osiris, he has been kind in favoring the gods, he has given, of silver much, and of grain much, to the temples of Egypt,[7] and has expended much to give prosperity to Egypt, he has repaired the temples, he has granted for his sceptre to do all in his power as regards his supreme authority

so that all men should have repose: Of the imposts placed on Egypt some impost he has diminished for them, and other impost he has exempted further payment of, to make the people and all other men to be happy in the time of his reign: the part to pay to the king of the impost for the men of Egypt to pay, and for all those under his authority to pay, having become very large he has dispensed of payment from these men: the burdens of prisons, and the burdens of accusation to which they had been subject for a long time, he has released from undergoing; he ordered likewise the revenues of the gods, and the sums of money and grain of that which is to be laid aside for the levy which is imposed each year, and the portions which belonged to the gods from the vineyards and gardens, and all other impost

which were by obligation theirs in the time of his father, he has established to be paid: he ordered also the priests to pay for the dues for appointment as priest, as much as was due up to the first year in the time of his father. He exempted to men connected with the authorities of the temples, the discharging of the journey to Alexandria each year: he commanded in like manner as to the contributions to make for war: he exempted also from the portions of clothing of the dues to pay to the palace of the king from the temples: all rights settled according to what is right for a long time, maintaining them to make them valid, he established fitly, making every exertion to cause to give things in addition proper to offer to the gods rightly; it being in his will in like manner to give justice to all as Hermes the great great: he commanded

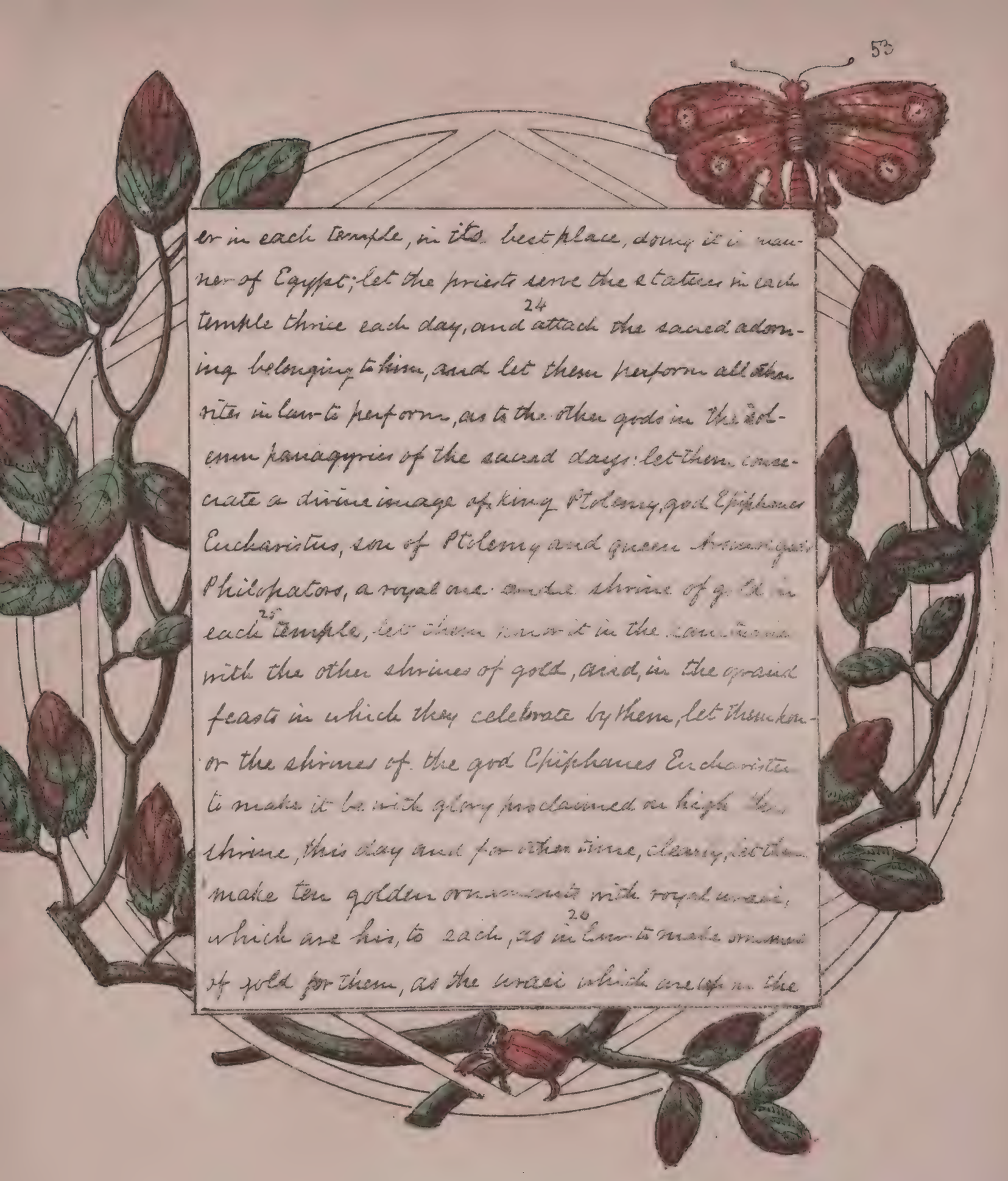
also those who came back, men submitting, soldiers and others otherwise alien, according to that in their heart, in the troubles in Egypt against what was due, [13] to be kept in their possessions in order to be theirs forever: he caused to use every exertion in order to send infantry, cavalry, and vessels, against those who were come by land and sea to vex Egypt, expending much in silver and grain on these, to cause the temples and men of Egypt to be in prosperity. Being present [14] at the city Lycopolis in Busiris, where the rebels were all assembled, who had seized and fortified it with great supplies and with walls, and were there enclosed in the city aforesaid by a grand wall, and for a long time the rebels against what was due were there, so as, on account of what was due, to give much commotion to Egypt, to attach a rein to the gracious mouth of

14
the king, and the gracious mouth of his fa-
ther; against these he gave a closing of canals, those
necessary to bring the flood to said city, to give it o-
ver to trouble. If the former kings had done what
was like this, he gave silver and gold much,
with grain, for a multitude of soldiers to watch
it, stationing cavalry for a guard over the said
canals: in a similar manner, to display his glo-
ry, also the waters of the usual flood which
was great in the eighth year, he cut off from
15
the canals accustomed to bring the waters to
multitudes, in abundance for those of the
many: the king gave the said city thereupon
to victory in a short time, displaying his valor
against the rebels against what was due
who were there, giving them over to destruction
en masse, as Th th and Horus the son of Isis
and Osiris, did to those who revolted in places

named[16] before: as for the adversaries assembled
in crowds to oppress in troubles the miserable, to
do evil to the temples, and to attach a rein to the king
and his father, with the aid of the gods displaying his
valor when he was at Memphis for the celebration
of the taking of authority in the manner to do, af-
ter his father, he gave directly what they deserved: he
remitted the royal dues[17] of the impost which was
on the temples up to the eighth year to give, amount-
ing to much silver and grain, and in like manner
by a remittance of the garments of what was due
in the temples to pay to the palace, and likewise by
remittance of what was due to pay up to time desig-
nated: he commanded in an exactly similar man-
ner to these, in regard to the impost of the artaba
on the lands of offerings, and likewise[18] of the cerasu-
ium of the vine lands, of the shares of the gods
he remitted payment: he has given much good

to the houses of Apis and Mneris and the other consecrated mansions of Egypt beside what belonged to their dues what belonged to their dues he has donated what was suitable always also giving what was just towards their sepulchres largely nobly and gloriously for those 19 excelling in glory in the temples holding panagyries and performing sacrifices and other rites proper to perform the prerogatives of the Temples and other prerogatives of Egypt he has established to their full extent agreeably to the law he gave gold silver grain and other like things to be for the habitation of Apis he gave addition of new altars to the altar 20 superior to those in the temples for adorning for new honor to the gods: he gave other like things according to what is fit being disposed as a god beneficently towards the gods also the honors of the temples he renewed in his kingship properly. For such things the gods

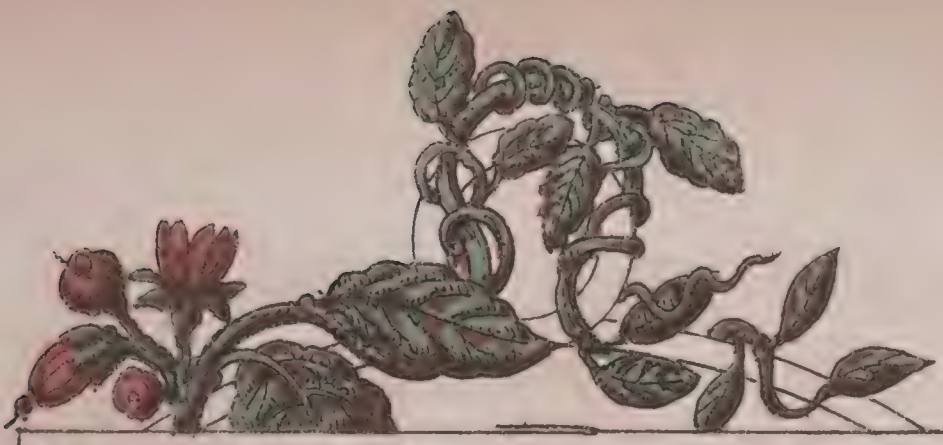
have given him what is accordant with these, vic-
tory, dominion, health, splendor, and 21 happiness of
glory, with all other good things; his royal authority
being established to him and to his sons forever;
With good fortune forever. It is pleasing in the
heart of the priests of the temples of Egypt all,
as to the prerogatives which belong to Ptolemy the ever-
living, god Epiphanes Eucharistus, in the temples, and
those of the gods Philopators who made him to be, 22 and
those of the gods Evergetae who made to be those who made
him to be, and those of the gods Adelphi who made to be
those who made them to be, and those of the gods Soter
fathers of his fathers, to make an augmentation of them; let
them erect a statue of king Ptolemy the everliving,
god Epiphanes Eucharistus, and 23 let them call it "Pto-
emy the avenger of Beke," the representation of Ptolemy
who avenged Egypt, with an image of the god who
is lord of the gate making to him an offering of par-



er in each temple, in its best place, doing it in manner of Egypt; let the priests serve the statues in each temple thrice each day, and attach the sacred adorning belonging to him, and let them perform all the rites in law to perform, as to the other gods in the solemn panagyries of the sacred days: let them consecrate a divine image of king Ptolemy, god Epiphanes Eucharistus, son of Ptolemy and queen Arsinoe Philopators, a royal one: and a shrine of gold in each temple, let them honor it in the same manner with the other shrines of gold, and, in the grand feasts in which they celebrate by them, let them honor the shrines of the god Epiphanes Eucharistus to make it be with glory proclaimed on high the shrine, this day and for other time, clearly, let them make ten golden ornaments with royal uraei, which are his, to each, as in law to make ornaments of gold for them, as the uraei which are on the

other shrines which being his, decorated the king when he was at the temple at Memphis, to do in it what was in law to do on taking authority in the proper manner; and set, in order to fulfil the custom, the diadem above the ornaments, it being in the midst, the usual [27] distinction of a double crown, one of lower and the other of upper Egypt; let them attach to these vases, a carved work being to each for a tablet, in like manner, on tops of the shrines, let them attach the vases with the work awaited for a tablet to each, with this announcement placed upon it; "The representation of the king who made Egypt glorious": then there being come before the thirtieth, in which to celebrate the [28] birthday of the king, for him established for a solemn panegyry in the temples before; and in like manner after the seventeenth, in which is to celebrate for him the ceremonies appointed for taking authority in the manner to do, through him a beginning of good to all men,

the birthday of the ever living king and his taking authority in the manner to do, to celebrate these days, the seventeenth and the thirtieth, by a panagyry each month in the temples of Egypt all, let them make sacrifices, libations, and other offerings in law to offer, in the other panagyries; a panagyry twice each month, in which to give an edict for valuable offerings from men for the service of the temple, let them make panagyries illustrious in the temples, and in all Egypt, for king Ptolemy the ever living, god Epiphanes Eucharistus, from the first day of Thoth for five days, taking garlands, performing sacrifices, libations, and all other offerings to present: and for the priests of the temples of Egypt all, let them call them priests of the god Epiphanes Eucharistus in addition to other names of priests; let them write fitly on all documents this name; let them inscribe authority of priest of god Epiphanes Euchar-



ivies on a ring on their hands in addition to the others
31
on their hands: let these things be for them, these be
given in power of men of the multitude, for this
cause purifying themselves, to celebrate thus the
shrines of gold of the god Epiphanes Eucharis-
tus, in manner to cause to be in their possession:
let them celebrate illustrious panagyries in custom
each year: that it be with glory proclaimed on
high why those in Egypt exalt the god Epiphanes
32
Eucharistus, as in law to do, let them write this
decree on a column of hard stone, in magnifi-
cent divine writing, in writing in the manner
of the multitude, and in Greek writing; and
let them place it in temples of the first, tem-
ples of the second, and temples of the third
order, where is the statue of the everliv-
ing king.

C. R. H.

Bastion de St Julien

Hieroglyphics

Introduction.

In the following essay our limits have prevented us from entering into detail so minutely as might be desired by the student of Egyptian literature; but we have endeavored to give a clear outline of our subject, leaving the reader, if his interest is sufficient, to fill up our sketch from other more extensive works.

Among these we would recommend, Young's "Discoveries in Hieroglyphic Literature". 1823, Two collections of letters published by Young, in the Museum Criticum. Vol. II, Champollion's "Précis", and a small work by Wilkinson and Birch, published by the Crystal Palace Compy.

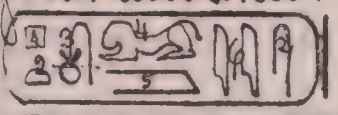
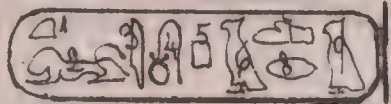
The miner, seeking for the hidden vein of ore far below the surface of the ground, when his diligence is at last rewarded by discovery, is often surprised to see that he has been leading his subterranean gallery for a long time parallel to, without approaching, the wished for vein, or has turned away at the moment when the advance of a few feet would have exposed the hidden treasure to his view: and thus in looking back upon the progress of hieroglyphic discovery, we are surprised to see how often the great secret was approached and yet how often a false direction was

given to researches on the threshold of success.

Neglecting Kircher and others, whose works on this subject are quite valueless, we find that as early as 1798. Zoega had conjectured a portion of the hieroglyphic signs to represent articulate sounds; he also thought with Barthelemy, that those groups of signs included in oval rings, so often met with on the monuments, represented the names of kings. A little further progress in this line would have led to discovery, and indeed the exhuming, in 1802, of the Rosetta Stone, with its trilingual inscription, held out large hopes of progress. But DeSacy and Akerblad, who succeeded to the study, made the

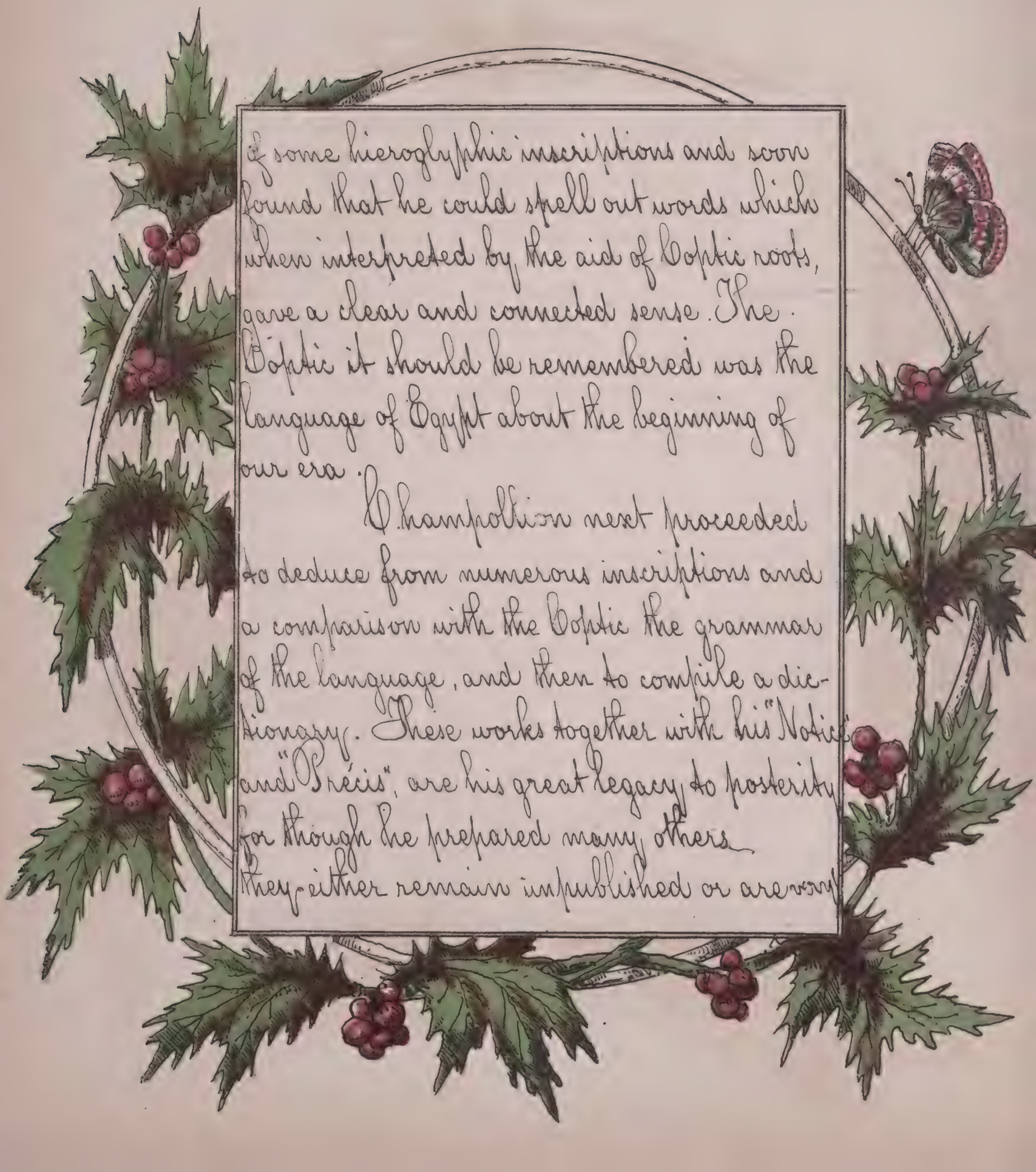
assumption that the hieroglyphic characters was not phonetic. This idea was however entirely erroneous; the hieroglyphics are not a mere collection of pictures, but are mainly letters, making words. So fundamental an error, of course precluded any progress in these students. The same preconception deprived Dr. Young of the honor of the discovery, and led him to talk about "puzzles", "rebuses" and "a sort of syllabic alphabet", when he would otherwise have recognised simple alphabetic signs. His patient comparisons and ingenious mathematical translations, which he accomplished with his compasses and ruler, were of the greatest

value, and finally his attempted translations of some royal names, though not very successful itself, gave Champollion the hint which led him to success.

It was by the comparison of two oval included groups, judged on strong grounds to be the names of Ptolemy and Cleopatra, that Champollion made his first great advance. The groups were as follows.  supposed to be Ptolemy, and  Cleopatra or in Greek Πτολεμαιος and Κλεοπατρα.

If now these names were written in letter signs, the figures 1.2.3.4. in Ptolemy should correspond respectively with 5.7.4.2. in

Cleopatra; for P. the first letter in Ptolemy, is the fifth in Cleopatra, and so on with the others, while the signs 5 and 8, in Cleopatra, should be alike, since 'a' occurs twice in this word and in these positions. All this we find to be the case, with the exception of the sign for 'A', which is first △ then ⌓. This however was soon found to result from the existence of homophone signs. (i.e.) several signs for the same letter. These signs therefore did spell Ptolemis for the Greek Πτολεμαιος and Kleopatra for Κλεοπατρα. and all the letters in the two names were thus known, and by means of others, the whole alphabet was soon eliminated. Champollion next applied his alphabet to the body



if some hieroglyphic inscriptions and soon found that he could spell out words which when interpreted by the aid of Coptic roots, gave a clear and connected sense. The Coptic it should be remembered was the language of Egypt about the beginning of our era.

Champollion next proceeded to deduce from numerous inscriptions and a comparison with the Coptic the grammar of the language, and then to compile a dictionary. These works together with his "Notice" and "Précis", are his great legacy to posterity for though he prepared many others they either remain unpublished or are very

ness. By Champollion's immediate followers not a great deal was accomplished. Indeed Germany has furnished the chief supporters, as it has the greatest opponents of the system. Lepsius and the Chevalier Bunsen have extended and extended his principles and a still later student, Henry Brugsch, has given to the system of the great master the invaluable support of extended application. Germany, moreover, he has published a translation of our famous Rosetta hieroglyphic inscription, which though valuable and deficient in explanation, has proven of some aid in the revision of our work.

The principles of Champollion are, in few words, as follows.

That the hieroglyphic signs consist of 1st. Phonetics or letters. 2nd. Ideographs, or signs of ideas as a figure of a man for the idea "man". of a lotus for "lotus". 3rd. Determinatives, or signs affixed to ambiguous words, to denote to what class of objects the thing signified belongs. As if we, having the word 'pike' either for a fish or a weapon, should draw a conventional form indicating fish, after the word when used in one sense, and a sign for weapon in the other.

That the language thus expressed, was intimately allied with the Coptic: differing mainly, by reason of a greater simplicity of grammatical structure and of primary roots

The improvements which have been made in this system, by subsequent students have been mainly, in the way of additions. Thus it has been found that certain signs, stand, not only, for one letter, but for the whole name of the object which they represent; and thus may denote more than one object, either alone or in combination with other letters. For example may stand for "K ꜣ ɯ". k-a-m: a reed'. and then followed by = ou-i. and . the determinative of names of nations, it would read Kamou. = Egyptians.

Such signs are however few in number, as may be seen from the accompanying translation. Their discovery is due to

Dr. Bayfarth, whose labours have produced many valuable results, especially in the department of Chronology, where the ingenuity of his combinations and the happy boldness of his hypotheses are truly remarkable.

In connection with Lepsius he has founded a school of Hieroglyphical interpretation, which though it agrees with the elder system in many other points, entirely denies the existence of any sort of ideographic or determinative signs, reducing all to letters, or to what are called syllabics (ie. signs for two or more consonants. We can best explain the

application of this principle by an example taken from Bey Bartha's Chronology page 40. The sign he says, represents a well-bucket; this in Coptic would be "Kkil", the sign then, standing for all the consonants in its name, is equivalent to k-l-l; but "Kalil" in Coptic means burnt-offering. The well-bucket may therefore stand for burnt-offering. The conclusions of the two systems do not however always differ as much as their principles. For example, in this case, by Champollion's system this sign would stand for burnt-offering since it represents a censer of some sort with its flame. See Rosellini. Vol. I. Plate XVII.

Seyffarth's strictest adherent is we believe Prof. Max Uhlemann, who however does not follow his system to its full extent.

Besides the hieroglyphic students already mentioned, we have in England Birch, Sharp, and we may add Osburn, though he and Foster, as is justly remarked by the editor of the London Athenæum — "draw large conclusions from slender premises, and deal largely in conjectures not always of the soberest character."

H. M.

August 25th. 1858.

Translation
of the
Hieroglyphic
Text

Abbreviations—

used in the following translation of the Hieroglyphics.

Phon. Phonographic	Adv. Adverb
Det. Determinative	Poss. Possessive
Copt. Coptic.	Pl. Plural.
Pron. Pronoun.	Sing. Singular.
Prep. Preposition.	Hie. Hieroglyphics.
Conj. Conjunction	Champ. Champollion.

G. and D. indicate respectively the Grammar and Dictionary of Champollion, and the work of Birch referred to is "The introduction to the Egyptian Hieroglyphics" Published by the Crystal Palace Company. 1857.

Preface. &c.

When the Rosetta Stone was first discovered, it was believed that other copies would soon be brought to light, from which the lamentable deficiencies, especially in the Hieroglyphic text, might be restored. In fact it was reported that a similar stone existed at Menouf, with its characters however nearly obliterated by the earthen jars which were placed upon it as it stood by the water; and that a fragment was embedded in the fortifications of Alexandria.

Still the learned world looked in vain for any such revelation, until in 1825. Salt, in his Essay on Dr. Young's and Champollion's phonetic system of Hieroglyphics, related that at Philae, rather high up on the side of a temple, he discovered two double inscriptions in small Hieroglyphic and its corresponding Demotic

characters, adding "Unfortunately all of them have been cut through and most sadly effaced by figures and larger Hieroglyphics subsequently carved upon the walls." These inscriptions, he says, seemed on examination to bear great analogy to the Rosetta tablet. In the same work he gives a plate representing some fragments of this new text. So little attention however did this statement excite that when Lepsius found this same inscription some years later he supposed himself to be its first discoverer.

The inscription in question is in fact defaced to a greater extent than the Rosetta Stone for, though the first and last lines are almost complete, the intermediate ones are broken up into disconnected words and letters which would convey no meaning had we not the Rosetta Inscription on which, as it were, to thread them. If however we write out the Rosetta

inscription, and then set down over it the groups which correspond in form and position, we will be able to collate some portions of all the lastelevenn lines. The first three lines of the Philae text, (which numbers like the Rosetta Stone 14 lines,) seem to contain a portion of the lost part of the latter inscription. The order followed in this portion of the decree being different in the two transcripts. Such a collation we have found of the greatest use; and it is only wonderful that it has not before been performed. Our space prohibits us from doing more than referring to those passages where our reading has been influenced by this comparison of texts. See. Line 4 Group III & X Lo. 5. G III. Lo. 7. G VIII & XII & XIX Lo 8. G XV. Lo 9. G XVII XIX Lo 10. G IX & XIII Lo 11. G XV. Lo 14 G. VIII-IX & X-XI.

The translation which we now offer to our readers may claim their consid-

eration

as a version new and independent - based entirely upon Champollion's principles, and elucidating many passages not before explained in a satisfactory manner. We gladly acknowledge the assistance we have derived from the works of Bunsen and Champollion, and in one instance, to Osbourn, (see line 13. group III & IV) with whom however we do not in general at all agree.

We also take pleasure in expressing our sense of the valuable assistance rendered by Mr. Hale - whose unwearied exertions have entitled him to rank as a partner rather than an assistant in this department.

We subjoin a Hieroglyphic alphabet for the full exhibition of the pure phonetic element of Egyptian writing, as concerned in this inscription.

H. M.

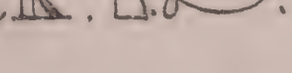
Dec. 7th 1858.

Hieroglyphic Alphabet.

A.
wb.

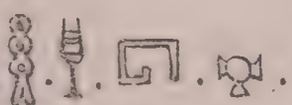
B.

C. or K.

D. or T. 
hn

F.

G.

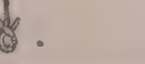
H. 

I. = also, iris.

K. or R.

M.
mr.

N.

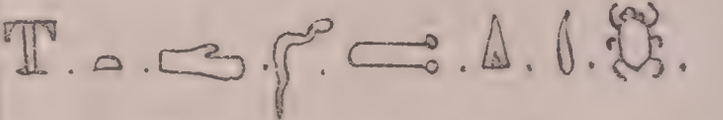
O. 

O u.

P

R

S.

T. 

Sh.

The vowel E, is always omitted The sounds b and P, J and D, R and L, do not seem to have been distinguished. The other letters not set down, do not occur in Hieroglyphics.

XVII. R. 'to', towards', 'for'. see G. 452.
2. N. 'place' Coptic ⲛⲁ 'place' Acts. VIII. 32. . .

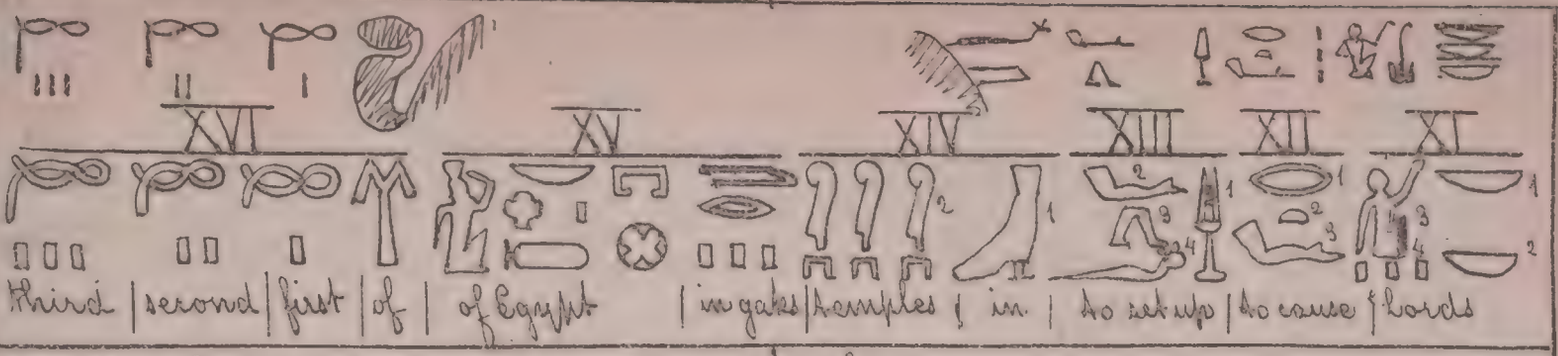
XVIII. This group seems to constitute a sort of mixed sign consisting of an ideograph (1) and the two concluding letters of the word it expresses (2 n. 34.) It represents the action of rowing and thus denotes 'to bring to', 'to approach'. (see line 9. group IX.) and hence in secondary sense 'a likeness', or 'resemblance' The Coptic words which seem to correspond with this are ϫⲉⲛ. 'near' and ϫⲱⲛⲧ. 'nearness'. Det. of 'statue' and the like. shewing that the approach here, is in form.

XIX. N. 'of', 'from' &c see G. 449.
283. 'king'. This sign seems originally to have formed part of the word ⲛⲓⲥⲟⲩ S-A-n. or ⲥⲟⲧⲧⲉⲛ. 'king', but afterwards to have expressed the same idea. alone. or followed only by the o. in this manner it may be regarded either as an ideo. or phonetic sign.
4. Ideo. of 'Egypt'. 5 Det. of ideographs

XX. Ptol. A-l-m-i-s. 'Ptolemy'. for the Greek Πτολεμαιος. The letter o. in the first part of this name seems to be expressed or omitted indifferently. It is however expressed in the four other places, where this name occurs in the present inscription.
7 Ideo. of 'life', 'living' see line. 5 gh.
8 Gor T-t-a. 'Eternal'. Coptic ϫⲉⲧⲛ. 'to remain'. D 193. G 515.
11 P-t-h. Phtah - a deity, worshipped chiefly at Memphis.
14 Ideo. of 'beloved'.
15. Sign of the passive.

XXI Ideo of. God. D 345.
286. r. 'day'. Coptic ϩⲟⲟⲩ. day'.
4 Ideo, and det. of motion. 'bringing to light', 'illustrious.' &c.
5 Ideo. of 'lord' and 'all'. (Φ 'beneficent'. see line 12 group II.

The End.



XI. 182 The position of these signs indicates that there is a similar one omitted between them which if supplied would make the group like that in the Philæ inscription, which is simply the plural of ☥ 'all' or 'lord' see Line 3 group II. here therefore 'lords'. 8. Ideo of 'man'. G412..168. 4 Sign of the plural. This with the preceding group therefore reads. 'The men rulers of Egypt'. that is. 'Greeks'.

XII. Kℓ-t²-a³. 'To do', 'to make' Coptic ερτω. 'to make'. also cognate with the Coptic copular τρε. 'to do', 'to cause'.

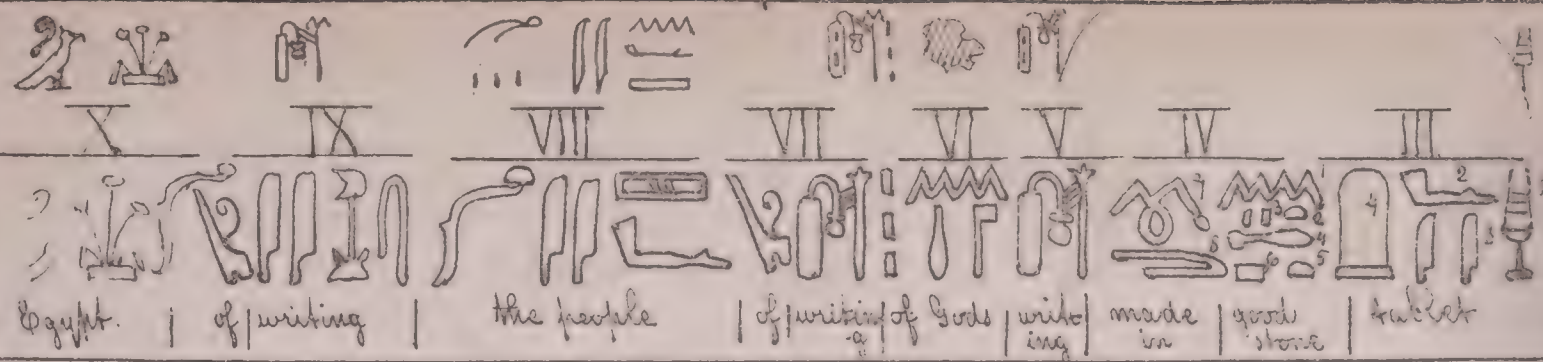
XIII. Ḥo-a. 'to set up'. Coptic ϩⲁ 'to rise'. receiving a transitive force from 3 Det. of words of motion. G383. D.102. 4 Y. Ḥe, his. 'him' Copt. ϥ. see G. 2/6&281.

XIV N. 'in' Copt ⲓ or ϩⲓ. see also. G450.

2. Ideo. of temples. The upper signs represent ostrich feathers, emblematic of justice; the lower signs represent ground plans of buildings and denote houses; combined they denote habitations of justice. or temples.

XV. N. 'in'. G450. 2 Ro. 'gate' Coptic ⲣⲟ. 'a gate', or 'door'. Mat. VI. 6. 3. Sign of the plural. 4 Ideo. of 'house'. 5 Ideo. of 'land'. 'country'. With last sign 'house land' or 'inhabited land'. 6 Ideo. for 'all' or 'lord' see line 3 group II. 7 Ideo. of 'face' 'upon'. 8. Ideo. of 'name'. This sign was originally drawn 8 to represent a seal ring and then elongated so as to include the cartouche engraved on the royal signet.

XVI. N in be Copt. ⲓⲛ. G450. 2 The sign ⲙϩ. denotes 'full' copt ⲙⲉϩ to fill, and is also det. of ordinals. hence here. 'the 1st.. 2nd.. & 3rd.. rank'



III. Ḥ-ā²-i³. 'a tablet'. cognate with the word ḥa- 'to set up'. see line 14 group XIII. 4 Ideo. of 'a tablet'. represents a tablet. This Rosetta Stone was originally of the same shape but is changed by the fracture of its upper portion.

IV. N-t-i. 'Which'. Coptic ⲛⲉⲛⲧ. 'which'. G 305. 4. Ideo. of 'excellent, superior' Represents a sceptre. 5. Det of ideo. G Ideo. of 'stone'. represents a block of stone. T. This sign, representing an instrument of an unknown use, of which there is a well preserved specimen in the Louvre; is sometimes substituted for the group Root. Copt. ⲡⲟⲩⲧ. 'a plant'. 'to grow'. 'to produce'. 8. N. 'in' Copt. ⲓⲉ or ⲅⲉ. G 450.

V. Ideo. of 'writing'. Represents the pallet, pen of reed, and small vase for water carried by the scribes.

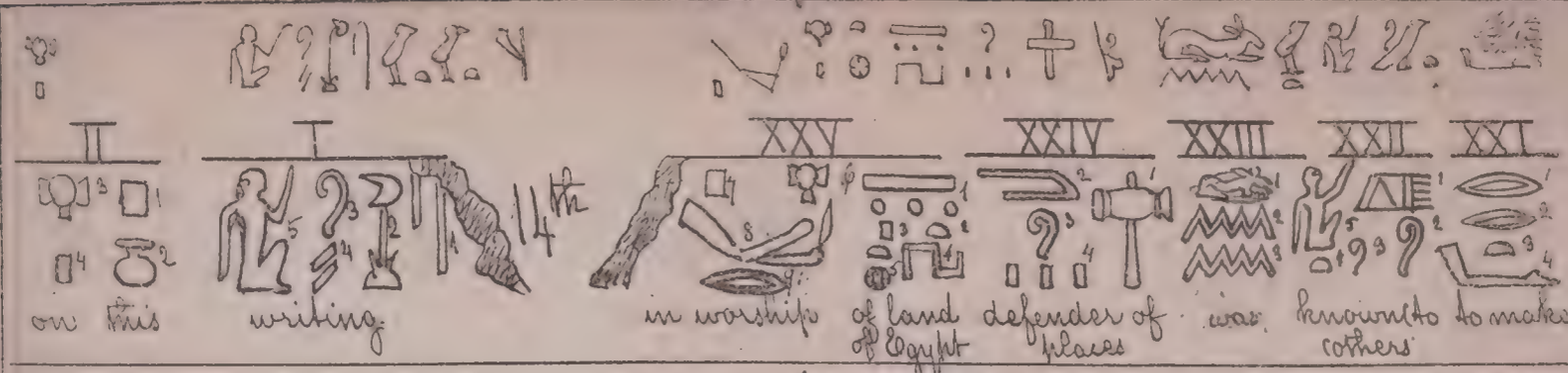
VI. N. of 'brown'. G 449. Copt. ⲛ. 2. Ideo. of God. D 345. 3. ⲧ. a sort of possessive article. denoting 'belonging to'. or 'possessed by'. see G 189. D 288. or herbalis as a phonetic ⲧ. Coptic ⲧ 'dedicated' to denote writing dedicated to sacred uses.

VII Ideo of 'writing' see group V. 2 N: of 'br. Copt. ⲛ. see G 449.

VIII. Sḫ-ā-i. 'the people'. Coptic ⲥⲱⲕ 'to arise', 'to be born', 'to multiply'. in the Philæ inscription we have ḥ-sḫ-i. Coptic ⲥⲱⲕ 'to multiply', 'a multitude' 4 Det. of 'writings'. Represents a band for tying up a roll of papyrus.

IX Ḥ-sḫ-i. 'Writing' phonetic equivalent of V. Coptic ⲥⲓ writing Matt. V. 31.

X N: of Copt. ⲛ. G 449. 2. Represents a papyrus plant, or 'reed'. Copt. ⲕⲁⲁ. hence its phonetic value k m. Kᵉm-ā-i⁴ 'Egypt'. the land of Ḥam. The Philæ inscription gives Kᵉm-ā-i.



XXI. R. 'to', 'towards', 'for' see G 452.
2 N-t-a. 'To cause', 'to make'. Cognate with the Coptic copular тре. and ертω. 'to cause to rise' Gen. III. 18.

XXII. G. ou. 'to make known' Coptic ϫω 'to declare'. 3 sign of the passive participle. see G 429. 5 General determinative of actions of writing or speaking.

XXIII. 1 N. u-n: 'to be' Copt. оγоν 'to be' 'to exist' see G 337; 461. 3 N. sign of past time.

XXIV. 1. D deo. of 'savior', 'avenger', 'defender'. See Précis. 190. D 335 This sign is often followed by n.t thus T n. as may be seen in plate XII of the Précis. where are compared seven different texts of the same import, taken from inscriptions preserved in the 'Musée Borgia', 'Musée de Lyon', and 'Cabinet du Roi'. 2. N. ou. 'place' Coptic ϣϣ 'place'. 4 Sign of plural.

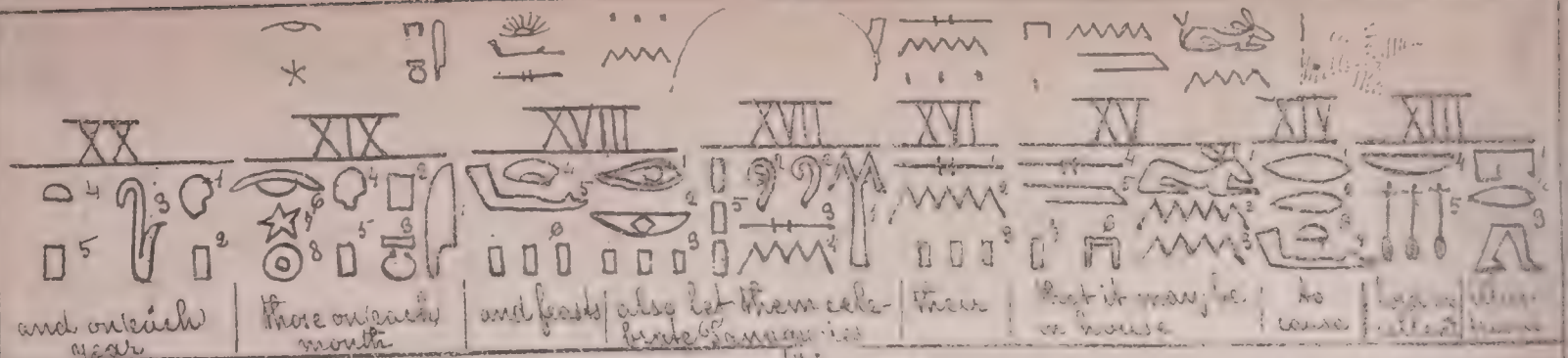
XXV. 1 D deo. of 'land', 'country', 'earth'; R epresents a section of the ground with stones under it. 2 & 3. D determinatives of the ideographic use of the preceding see D. 450. 4 & 5 D deo. of 'Egypt'. 4 represents the ground plan of a house and 5 is the det. of names of countries. G 59. see also. line 10 group. VI. 'The inhabited land'. 6. D deg. of 'face', 'upon' 'in'. 7 det. of ideo. 8 & 9. D deo. of 'to worship', 'praise', 'honor'.

Line 14th.

I S-sch-ou-i. 'writing'; 'edict'. Coptic. сϫϣι. 'a letter', to write. to appoint by edict to command. Hos VIII. 12, Rom X. 5. 5. General det. of actions of writing or speaking.

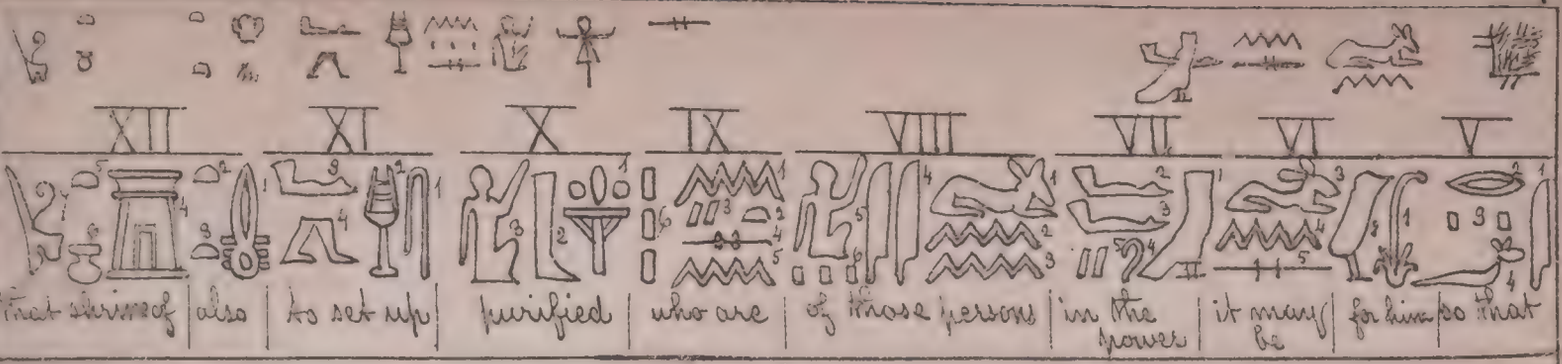
II. P-n². 'This' Demonstrative pronoun 'this' 'that'. See. G 167. for the plural form, see line 11. group IV.

3 D deo. of 'face', 'upon', &c. 4 det of ideo.



XIII. H-r. 'day'. Coptic goor 'day'.
3 Ideo. and det. of motion. Hence with the foregoing it gives 'bringing to light'. or 'illuminating' and thus 'illustrious'
4 Ideo. of 'lord' and 'all'. See line 8. Group II. 5 Most excellent. † means 'good'. § 332. The repetition of the sign is a common form of the superlative.
XIV. R. 'to', for Be. § 452. 2 R-t-a. 'to make', 'to cause', cognate with the Copt. copular .tpe. and epraw 'to make to arise' § III. 18.
XV. On-n. 'Being'. Copt oron 'to be' 'to exist' § 334. 3 N-s. Sign of the subjunctive see §. 420, 421, 977. D 125. 'That they may be'. 5 N. in Copt. ie or gee § 450. 6 Ideo. of 'house'. represents the ground plan of a building. 7 Det. of ideo. or intended for a stone block det. of buildings
XVII. S-n. 'They', 'their', 'them'. § 258. 3 The common sign of the plural.

XVII. Nu-ou. 'ne.ne.ou' Copt. oou.
3 S-n They their them
§ 258. 5 Sign of plural.
XVIII. D. contracted for D 97 Bri. 'to do' 'to make'. see § 520.
2. Ideo. of 'panagyry' See §. 519 D 206.
3 Sign of the plural. 4 Sh-a. 'A feast' Coptic ays 'to celebrate a feast'. 6 Sign. of the plural.
XIX. A. p-n. 'those'. Plural of the demonstrative pronoun p-n. 'this' see line 14 group II. also. § 187.
4. Ideo. of 'head', 'chief', 'upon'. Represents a man's head in profile. 5 det. of ideo. 6 & 7. Ideo. of 'Mouth'. 6 represents a new moon. possibly with the old moon in its lap as we say. 8. Det. of words expressing divisions of time. see line 7 group XVIII
XX. 1 Ideo. of head chief upon. 2 det. of ideo. 3 Ideo. of 'year'. Represents a sprout of a palm tree. See § 49. D 181. 4 & 5 Det. of ideo. use of the preceding



V. A-r-ā-u. 'that', so as, Copt. epнor. 'ut ideo' = 'so as'. 4 D is generally used to express 'f'. but like its demotic equivalent. y it also expresses the sound 'ou'.

VI. D-ou. 'he'. see G 287. 30 n-n 'being' Coptic oron 'to be', 'to exist' G 337.

58. Mark of the present participle. active. of the fem. gen. see G. 425.

VII. N:in. Copt ie or ge. G 450. 283 are ideo. of 'power', as we would say, in one's hands. 40 n-i Sign of the plural or dual See. G. 169.

VIII. O n n² 'being' Coptic oron. 'to be', 'to exist' see G 337, 30 N-i. Corresponds with the Coptic plural article giving plural force. see also. D 125.

5 D ideo. of 'man', 'individual', 'person'; this sign is also determinative of names of nations as in line 14th. . 6 Sign of the plural. 'persons'

IX N-t²-i³. 'who', 'who are', Coptic NTI. 'who', 'which' &c. see G. 305.

40-n⁵. 'They', 'their', there G 258. 6 Sign of the plural.

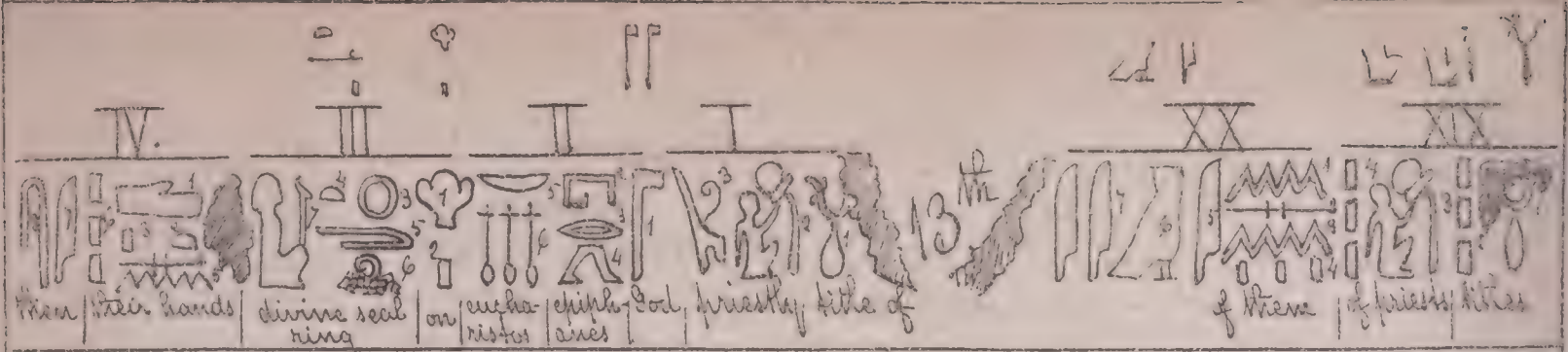
X A-b. 'pure', 'sanctified'. Coptic. ορεβ 'holy' Sou. II 28. 3. This sign seems here to be a det. of actions connected with worship.

XI. S. transitive prefix.

2 Ho-a³. 'To rise' Copt ϩs 'to rise'. with the transitive suffix therefore it reads 'to raise', 'to set up'. See line 6 group VIII 2 Det. of words implying motion.

XII. Sh- 'like'. Coptic ωϩ 'to measure' which implies the idea of comparison and likeness. 283 According to Champollion have the effect of doubling the preceding sign; they seem to change its meaning from 'like' as in line 4 group V. 'to', 'likewise'.

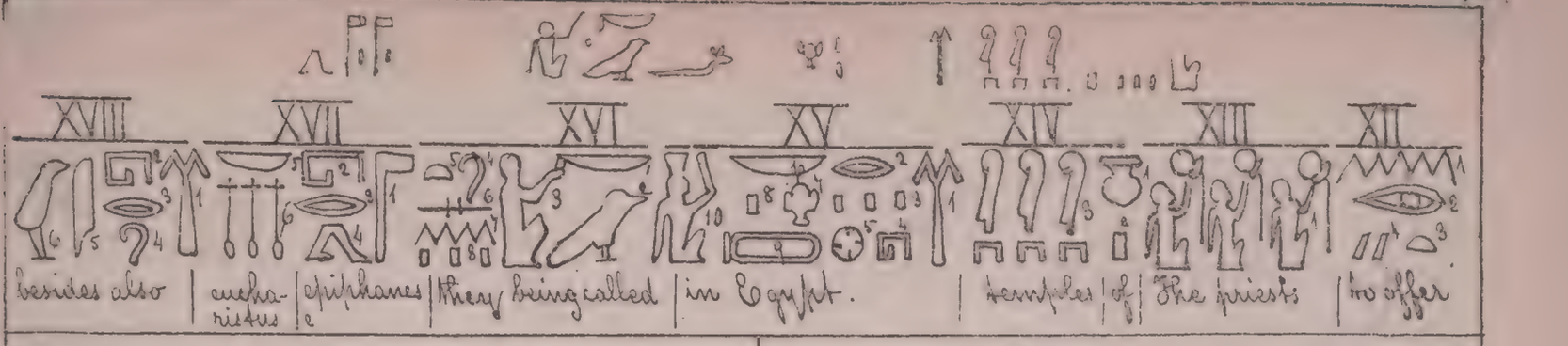
4 D ideo. of 'shrine'. represents a stone shrine such as was used for the sacred animals. See line 3. group I. 5 D-n⁶. 'that' G 185. 7 N. of 'from' &c G 449.



XIX. 1 Ideo. of 'title' see D 332.
2 Common sign of the plural.
3 Ideo. of 'priest'. Represents a man sitting on the ground and pouring out a liquid from a jar. Perhaps implying one who is pure or who offers libations. The former idea is supported by Champollion who gives as an equivalent the sign G 386. 4 Sign of plural G 164. giving 'priests'. see line 12 group XIII.
XX N. of Be. Coptic N. see G 449.
2 S-n. 'they', 'their', 'them' see G 258.
4 Common sign of the plural. G 164.
5 Mm-i. equivalent to M-a-i. sign of the optative mood; see G 421. see also first group of line 11.

Line 13.

I. Ideo. of 'title'. see D 332.
2. Ideo. of 'priest'. when two nouns closely follow each other one is often in the genitive. 3 N. of Be G 449.
II. 1 Ideo. of 'God' or perhaps contraction for N-t-r. 'God'. 2 Hr-t. 'day' Copt. ϩωρ 'day'. 4 ideo of motion, 'to bring'. also det. 'bringing to light', 'illustrious' see line 7 group XXI. 5 Ideo. of 'lord' and 'all'. see line 3 group II. 6 Ideo. of 'most excellent'. See line 6 group XI
III. 1 Hr. Ideo. of 'face', 'upon' &c. 2 det. of ideo. 3 Sh-t-m: 'a seal' Coptic ϣⲧⲥⲙ 'to close'. Matt. VII. 6. 6 Ideo. of 'a ring'. This sign when elongated serves to enclose royal names and as a sign for a name in general. See line 12 group XV. 7 Ideo. of 'a God', 'divine'.
IV. T-t- 'a hand' Copt. ⲧⲟⲧ or ⲧⲱⲧ a hand Marc XIV. 19. Or 1. may be ideo. of 'a hand' which it represents and 2 & 3 det. of ideo. 4 S-n 'their' G 258. 6 Sign of plural. This translation has been remarkably confirmed by Mr. Hale's Greek restorations. 7 A-s 'them' G 500.


XVIII XVII XVI XV XIV XIII XII
besides also | eucha-ristus | epiphanes | they being called | in Egypt. | temples | of | the priests | to offer

XII. N: of 'or' from', 'to' or 'for'. Coptic N. see. §449. 2 D. contracted for D44. D-n-i 'to 'do', 'to make'. 3 Z-i. 'offering'. Coptic ϯ 'to offer'. This interpretation corresponds exactly with the Demotic expression in this place.

XIII. Ideo. of 'priests' Represents sitting figures of men pouring libations from wine jars.

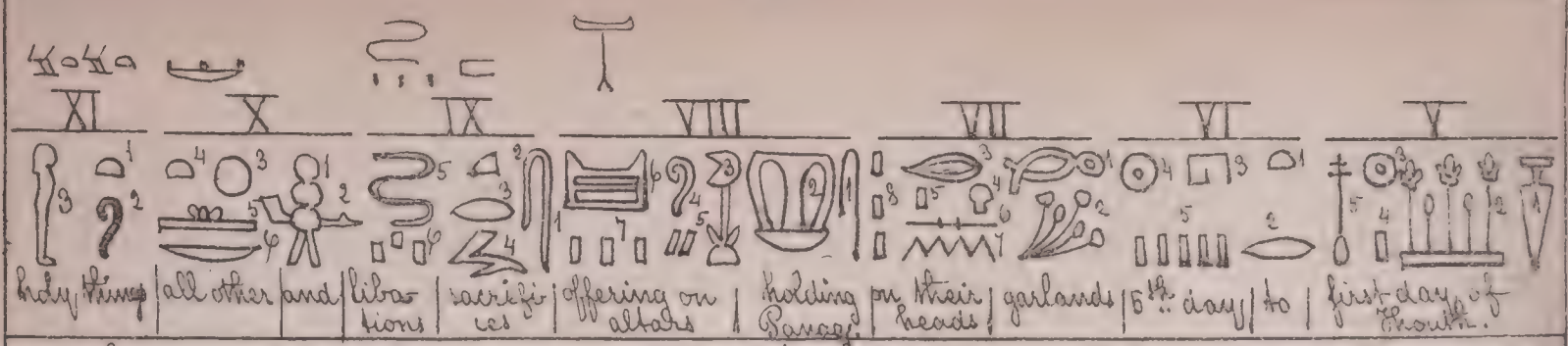
XIV 1 N-a². 'of' or 'belonging to', Coptic ⲛⲥ. see §192. 3. Ideo. of 'temples'. The ostrich feather was employed by the Egyptians as the symbol of 'justice', from an idea; it is said, that all the feathers of this bird were of equal length, and thus served as representatives of that evenness and impartiality, which is so embodied in all notions of justice. This quality was a peculiar attribute of the divinities and thus the 'houses of the just' &c came to mean temples. The lower signs are ideo. of houses representing ground plans of buildings. The repetition of the sign as in this and the preceding group, is a common form of the plural.

XV. N: 'in'. Coptic ⲉ or ⲟⲩⲉ. see §450. 2 R. 'gate' Coptic ⲣⲟ means either 'a mouth a 'gate' or 'he (ipse). 3. sign of the plural. 4 Ideo. of 'house': represents the ground plan of a building. 5 Ideo. of 'country' and det. of names of countries. 6. Ideo. of 'all' and 'lord'. see line 3. group II. 9 Ideo. of 'face', 'upon', &c. 8 det. of ideo. 9. Ideo. of 'name'. see line 13. group III. 10 Possessive pronoun 'his'. see §260. This whole group is equivalent to 'Egypt'.

XVI. H-ow². 'call' Coptic ϫⲱ 'to speak' Ps. XLIV. 1, X. 1. 3 det. of words of 'speaking & writing. 4 U-ḥ¹⁵. sign of passive participle 6 D-r. 'Their', 'their', &c. § 258. 8 sign of plural.

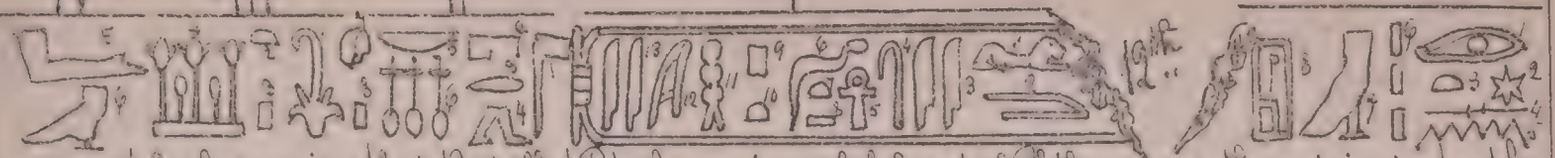
XVII. Ideo. of God. 2 H-r. 'illustrious'. 4 det. of motion 5 'lord'. 6 excellent see line 6 gp XI.

XVIII N: 'in'. §450. 2 H-r-t 'the' face'. Sme. IX. 53 together = 'besides'. 5 A. ou. 'also' see line 11 gp I.



V 1 Ideo of 'first'. G 242. D 339.
2. Ideo. of the 'spring', or growing season' and when preceded by 1: The first month of spring or Thouth. The Egyptians divided the year into three seasons of four months each. The growing season, the harvest and the over flow. Each month was expressed as the 1st.., 2nd.., 3rd.. or 4th.. of one of these seasons. See line 10 group XV
3 Ideo. of 'day' see line 7. group XVIII.
4 det.. of ideo. 5 Ideo. of 'good'.
This phrase 'a good day', or 'fortunate' day - was equivalent to 'the first day of the month.'
VI I. feminine article. 2 N 'to' 'towards' G 452. 3 Ho-t 'day' Coptic ϩωτ. see also line 7. group XVIII. 5 Ideo. of the number five. See line 11 group V
VII. Sh. 'garland'. Copt. ⲥⲏ 'a crown' see G 47. D 366. 2 Ideo. of 'lotus flowers'. or det. of 'garland' &c'.
3 N. 'to', 'towards', 'upon', &c. G. 452.
4 Ideo. of 'head'. 5 det. of ideo.
6 S-nw. 'They', 'their', 'them'. G 258.
8 S sign of the plural.
VIII S. transitive prefix. G 439.
2 Ideo. of Panagyry or 'general assembly', see line 7. group XV. Here with the trans. prefix we have 'to hold a Panagyry.
3 Sh.ou-i. 'sacrefiing' or making altars Copt ⲱⲛⲟⲣⲓ 'an altar'. 6 ideo. of 'alter' 7 sign of the plural.
IX S-k-l. 'sacrifices', 'offerings'. Copt ϩⲓⲇ or ⲱⲗϫ 'to sacrifice'. 4 Det. of sacred ceremonies. 5 Ideo. of 'libation'. 6 Pl. sign.
X H-a. 'and' Copt ⲉⲙⲟ. see G. 523.
3. Sh-t. 'other' Coptic ⲕⲉⲧ another.
5 This sign is supposed to have no meaning but to be of use simply to fill a blank. 6 Ideo. of 'lord' and 'all'.
XI I-ou- 'sacred' Copt ⲧⲟⲣⲃⲟ 'pure'. 'sacred'. 3 det. of 'sacred things'.

IV III II I

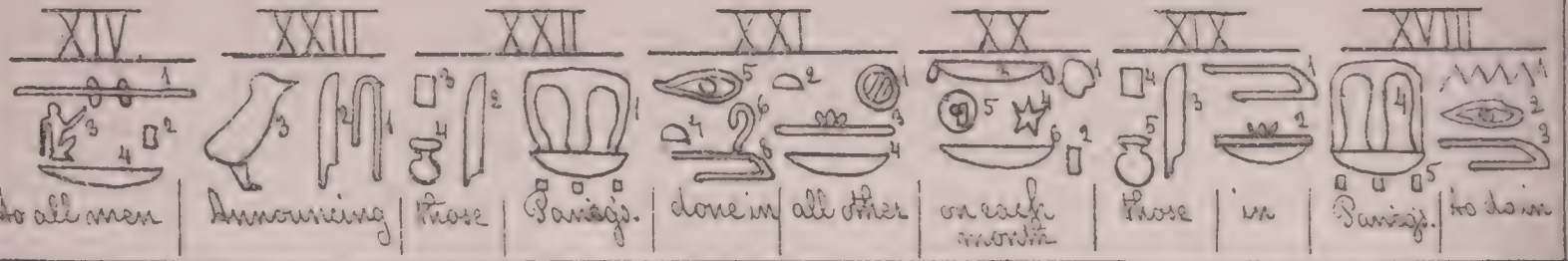


from | Each year in the spring | Lord first | God illustrious | (Ptolemy) eternal beloved of Phtha. | they doing in temple.

Dri. to do to make Contracted form of Dr-i. to do be. See § 520.
2 Ou-t. Gives the force of the past participle passive. see § 503. 4 B-n. Their Them. Birch 253. 6 Sign of plural
7. N: in' Copt. ie or ou. see § 450.
8. Ideo. of 'temple'. The outer sign expressing 'house' and the inner 'God'. gives the most natural description of 'temple'.

Lines

I The first three characters of this group, which expresses the name and title of Ptolemy, are broken off. we begin therefore with the fourth letter of his name. (P-t-o) l-2 m-3 i-4 s. Ptolemy from the Greek. Πτολεμαιος.
5. Ideo. of 'life'. the value of this sign is known from tradition, and it is often found supplying the place of the cross in the old Coptic churches.
6 Ou-n. Eternal Coptic ΣΕΤΝ. to remain. D 193. § 515. see also line 5.
group XVI. 9. P-t-h. Phtha. the deity, chiefly worshipped at Memphis. the name of that city expressing 'the abode of Phtha'. See. drawing in the Appendix. 12. Ideo. of 'beloved'. 'to love'. &c. or perhaps contraction of A 99 : mi'. Copt ΜΑΙ. 'to love' See § 431.
13. Sign of passive participle.
II Ideo. of 'God'. or contraction from 10. N-t-r. 'God'. 2 Hr. day Copt. ΩΟΥΡ 'day'. 4 Ideo. and det. of motion: and with the last gives 'bringing to light', manifesting. 5. ideo. of 'lord' or 'all'. see line 3. group II. 6. 'Most excellent' D 293. 7. Ideo. of 'head', 'chief', 'upon', 8 Det of ideo.
III. Ideo. of 'year'. represents a sprout of a palm tree'. 263 det. of ideo. D 211.
4 Ideo. of 'spring', the growing season'.
IV. S-m. 'from' § 456.



XVIII. N. 'of' 'from' 'to' or 'for' Coptic. N. G. 449. 2 Dri. 'to do' or 'make'. perhaps a contraction of 𓂧𓏏. 3. N. 'in' Copt. ie or ge. see also G 450.

4 Ideo. of 'Panagyry'. or 'general assembly'. Represents one of the shrines carried in procession on such occasions.

5 Common sign of the plural.

XIX. N. 'in' Copt. ie or ge. G 450. This sign is homophonous with 𓇋 and 𓈖 any of these signs being used indifferently as artistic effect required. 2 This sign is supposed to have no effect upon the meaning and to be introduced simply for the purpose of filling a space which the form of the characters would otherwise require the scribe to leave blank.

3 A-p^{t}-n^{s} 'those'. Plural of the demonstrative pronoun 𓂝𓅱 'this'. see line 14 group II. see G. 187.

XX. Ideo. of 'head' 'chief' 'upon'. Represents a man's head seen in profile.

3 This sign seems undoubtedly to be equivalent to 𓇼 the common sign for month especially when combined with a star as 𓇼𓇼. see group VII of this line. 5 Det. of words expressing divisions of time. see III group of this line.

6 Ideo. of 'all' and 'lord'. see line 3 gp II

XXI. S h-t^{2} 'other' Coptic ϩⲉⲧ 'another' 16 or XII. 8. 3. does not effect the sense see XIX above. 4 'all' or lord. line 3 group II 5 S contracted for 𓂧𓏏 S. r-i. 'to do' 'to make'. 6 w-t^{7}. Sign of the past. participle, passive. 'done' 8 N 'in'. see G. 450.

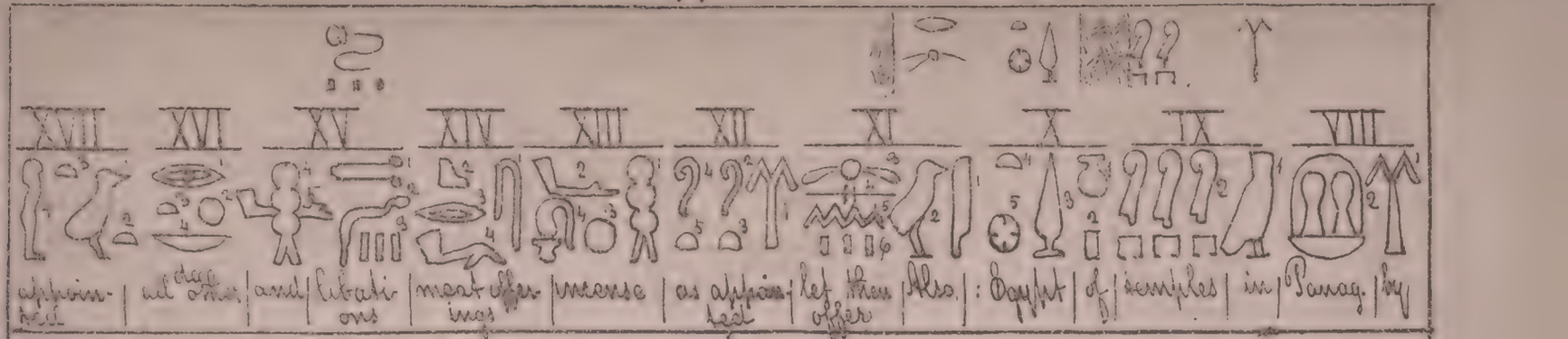
XXII. 1 Ideo. of 'Panagyry' or general assembly'. see group XVIII above. with the plural sign 𓏺𓏺𓏺 Panagyries.

2. A-p^{3}-n^{4} 'Those' see group XIX.

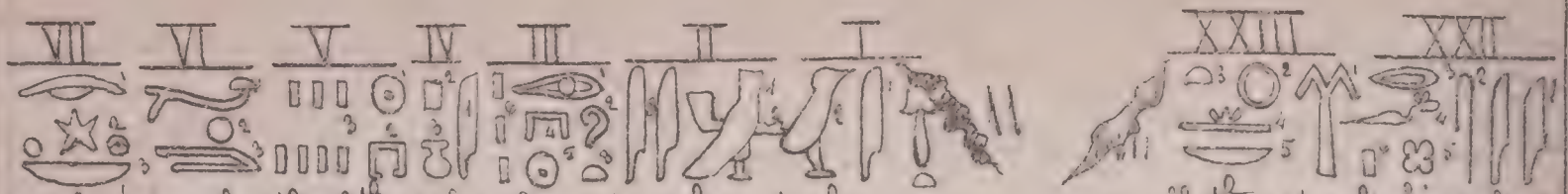
XXIII. A. transitive prefix.

2 A-^{3}ou. 'announcing'. Coptic ϫⲟⲩⲱ 'to announce'

XXIV. S 'to' Coptic ⲥ. 2 & 3. idea of 'man' 4 'all' or 'lord'. 'to all men'.



VIII. N. 'in' Copt. ⲓⲛ or ⲉⲛ. Birch 254.
2 Ideo. of 'Panagieis or general assemblies' Represents one of the shrines carried in procession on such occasions
IX. N. 'in' Copt. ⲓⲛ or ⲉⲛ; this sign, as well as ⟹ is homophonous with the sign ᛉ occurring in the preceding group. 2 Ideo. of 'temples'. The upper signs representing ostrich feathers denote 'justice', or 'just' the lower stand for 'houses'. we thus have an appropriate expression for the abodes of the divinities.
X. N-a². 'of or 'belonging to'. See Précis. Table of Grammatical forms. 4.
3. Ideo. of 'sycamore tree' Represents one of these trees trimmed in the manner seen in the Egyptian paintings. 4 Det. of ideo. or sign of fem. 5 Ideo. of 'country'. D. 21. We have then the land of the sycamore - for 'Egypt'.
XI. A-ou¹ 'also' Copt. ⲁⲣⲱ. 'and; also'. G. 522.
3. Seems to resemble the sign ⲙⲙ which perhaps indicates a triple altar or vase such as is often represented in the paintings; and thus to be ideo. of 'to offer'. L-n⁵ 'them' Birch 253. 6 sign of plural.
XII. O-n-t¹-ou²-t³-n⁴. 'lawful', appointed'. Line 6 groups V & VI.
XIII. H-a¹-sh². 'incense'. Cognate with Coptic ϩⲥⲱϩⲥ 'to burn' more commonly ⲱϩⲥ. Dm XVII. 24.
XIV. S-k¹-r². 'meat offerings'. Coptic. ϥⲣⲉ. 'food'. 4 Det. of religious observances
XV. From the Philæ parallel there can be no doubt that this means 'libations' but we cannot explain this group. 4 H-r⁵ 'and'
XVI. Sri. Contract, from ⲥⲁⲓ 'to do' 2. Sh-a. 'Other' Copt. ϧⲉⲧ. G 474. 4 Ideo. of 'lord' and 'all'.
XVII. O-n-t¹-f². 'lawful' appointed'. see line 6. groups V & VI. Det of 'sacred things'



XXII. ḏ-ṯ. 'when'. Copt. ϣⲉ,ⲉⲓϣ. G. 500. 3 N. 'to' 'towards' 'for'. G 452. 4 ḥ. 'he' 'his' 'him' Copt. ϥ. G 260. 261. 5.6 Are equivalent to 𓅱 wn-n Copt. ⲟⲩⲟⲛ. 'to be'. G. 334.

XXIII. N. 'in'. 'to, be. G 450. Copt ⲓⲉ, ⲉⲓⲉ. 2 Ch-4³. 'Others'. Copt ⲕⲉⲧ 'another'. i Cor. XII. 8. ; G 474. 4 Has no known effect upon the meaning, and is supposed to be inserted for pictorial effect. to fill up a blank. 5. Ideo. of 'all' and 'lord'. Copt. ⲛⲥⲃ or ⲛⲏⲃ.

Line 11th.

I A-wi 'also'. Copt. ⲁⲩⲱ 'and' 'also'. Isai. I. 3. G 522.

II N-a-i³. Prefix of optative mood; corresponding to the Coptic. ⲉⲣⲉ. G. 421.

III. Ir. 'to do' 'to make'. contracted form of 𓂋𓏏 ḥ-r-i. do make 2 wn-4². Sign of the passive participle G. 429. This group therefore with the preceding gives us the expression 'let be celebrated'. In the word 'to make' from the context clearly has the force of make 'distinguished', 'cared', or the like 4 H-r. 'Day' Copt. ϩⲟⲟⲩ 'day'. 2 represents the disk of the sun and is often used as ideo of Ra, the deity corresponding to Apollo, or of 'day'. also as a general det. of words expressing divisions of time. 6 Sign of plural.

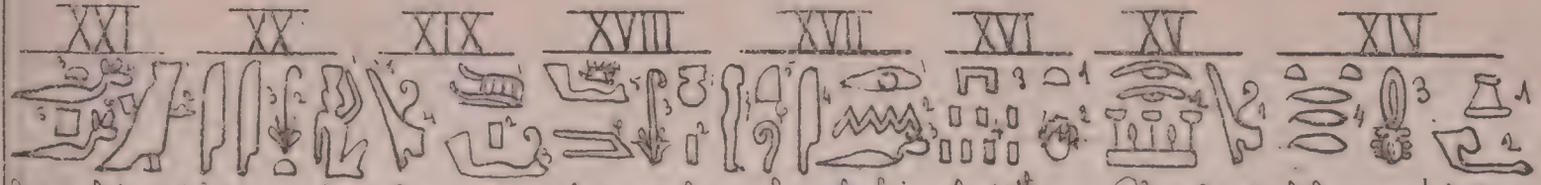
IV. A-p-n. 'Those'. Plural of the demonstrative pronoun 𓂝 'that', 'this'. see line 14. aroun II also G. 167.

V. Ideo. of 'day'. see group III. above. 2 Ideo. of the number ten. See G 218. 3 Ideo of 𓆐. See G 215. The numerals are 𓏺=1, 𓎆=10, 𓍢=100, 𓆼=1.000. 𓂭=10.000.

VI. Ideo. of 'last' supposed to represent the tail of an animal. 2 Ideo of 'day'.

3 M 'in' Copt ⲓⲉ. G 450.

VII. 1&2 Ideo. of 'Month'. 𓇓 15. Represent, moon, star, and det. of time. 3 'All'. ideo.



XIV. 1&2 Compound preposition, 'before'. Corresponds with Copt. ⲏⲥⲫⲏ. see G. 491. 3 Sch. 'like Coptic ⲩⲥ 'to measure' which implies comparison and likeness. The double A. is supposed to have the force of a reduplication but without in this case changing the meaning. 4 N. r-r. In Coptic. ⲡⲥⲱ means both 'mouth' and 'the same'. (ipse) the repetition of the sign is a common form of the plural. Like the same or 'likewise'.

XV. N. of 'Be. Copt. ⲛ. G 449.
2 Deo of the month 'Phaophi'. This is evidently a mistake of the sculptor for Mechir. as is seen from the Demotic. The year was divided into three seasons each of four months. Of overflow of growth and of harvest . Mechir was the second month of harvest, Phaophi, of growth.

XVI. J. n: 'that' G. 185. 3 Deo. of the number 10. See G 218. 4 Deo. of the number ? see G 215. See also line 11 group V

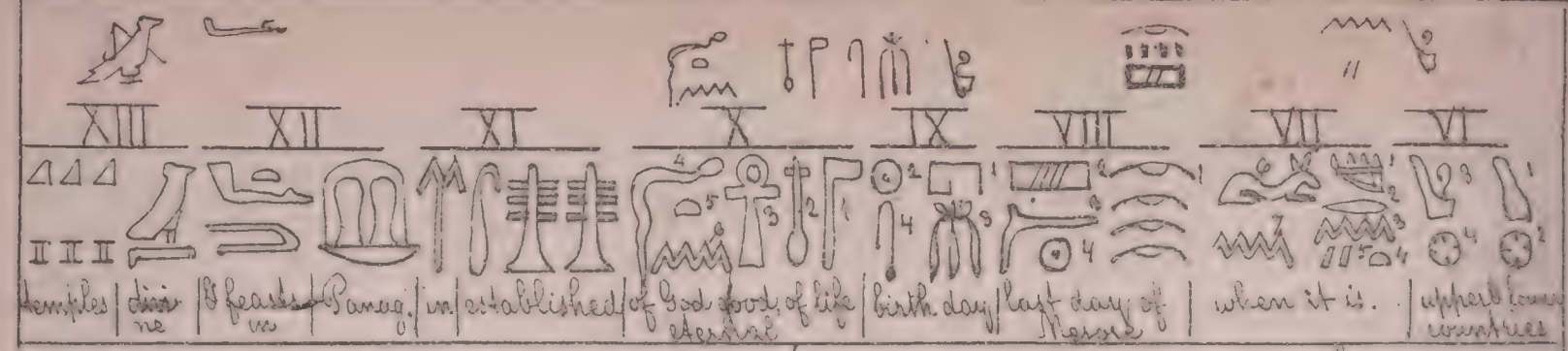
XVII. Dr. Contracted from D. r-i 'to do; to make; 2 N: of: for: to Be. G 449. 3 S: 'he' his' him'. Copt ⲩ. G 260-262. 4 A-k-ol: 'an institution' Copt ⲟⲩ 'to fix'. cognate perhaps with ⲥⲓⲕ 'to dedicate'. Num VII. 10. ? Det of sacred things. line 6 group V

XVIII. N. a: 'of' belonging to' Copt. ⲛⲁ. see G 192. 3 Deo. of 'royal; a king' D 219. 4 Sch. a: 'a feast'. Copt ⲩⲥ 'to make a feast. 6 N: in' for: Be. Copt ⲓⲉ. G 450.

XIX Sch-p. 'to take'. Copt ⲟⲩⲱⲡⲉ. 'to take'. John X 29. D. 295. 3 det. of words implying 'power'. 4 N: of' from' Be. G 449.

XX. Possessive pronoun 'his'. G. 260. 263. 'Royal attributes'. G 66, 297. 448. D 226.

XXI. N. a: 'from'; of' Be Copt ⲉⲃⲟⲗ. sign of genitive. 3 S. f-p: 'father'. D. 172. 6 S: 'he' his' him. Copt. ⲩ G. 26-262.



VII. 1 The crown of Upper Egypt. 2 det. of countries D21 G59. These two therefore mean 'Upper Egypt' 'the upper country', as it is expressed in the Greek. 3 Crown of Lower Egypt, and thus with 4 denoting the 'lower country'.

VII. S. r. 'since', Champollion G. 502. Bunsen. 303. Probably analogous to the Coptic N TEPE, 3 N. E. 5. 'that' Coptic NTE. Latin 'ut', 'that', &c. The whole then is 'since' that, and with the following. 'when it is'. G. O i. n'. 'being'. Coptic ONN and ONON. see also Birch. 254.

VIII. The first four signs represent new moons and are ideo. of months: here in connection with the following sign they indicate the fourth month of the overflow' or 'Mesore'. 2 Represents a 'tank' and is ideo. of 'flood'.
3 Ideo. of 'last'. 4 Ideo. of 'day' Represents the disk of sun.

IX. Hb. t. 'day' Copt. 2OOT. 'day'.

3 M. s. 'birth'. Copt. MSI. 'to bear' 'to produce'. See. 2 line. group.

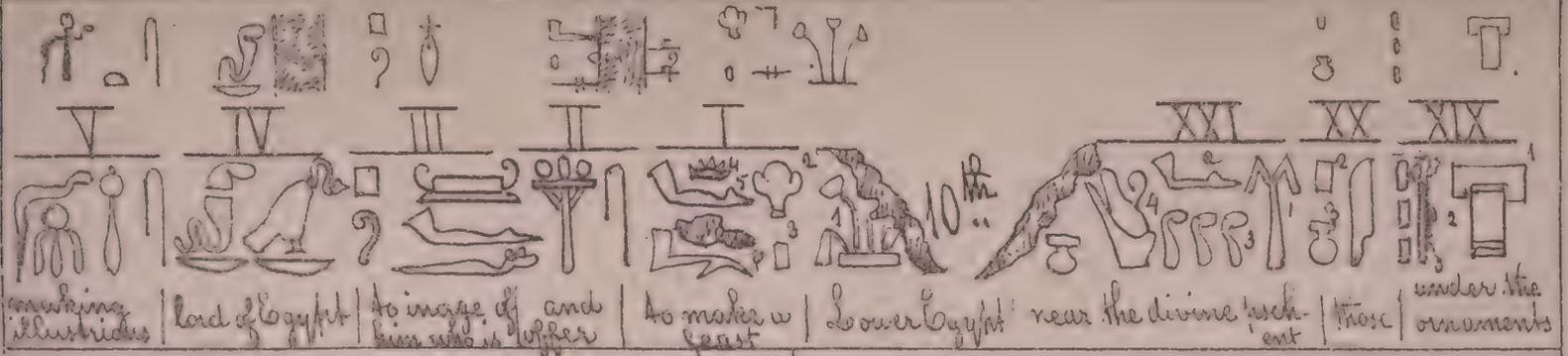
X. Ideo. of 'God'. G 164. D 346.
2 Ideo. of 'good'. or contracted form of N. f. r.
3 Ideo of 'life': 'living', &c. See line 5 of VIII G or G. 4. n. 'eternal'. Copt. GET. 'to remain'. Champollion gives the same value. D. 173. and says it corresponds to the Coptic ENEG. 'The good God living forever'

XI. S. t. 'establish' D 261. G 429. Coptic TSOTEO: 'continuing'.

4 M: in': for Gr. Birch 254. Copt. i or ie.

XII. Ideo. of Synagogues or general assemblies see Page 97 group VIII.
2 Sh-a. 'to make a feast' Copt ys.
4 M: in'k. Birch 254. Copt. i or ie.

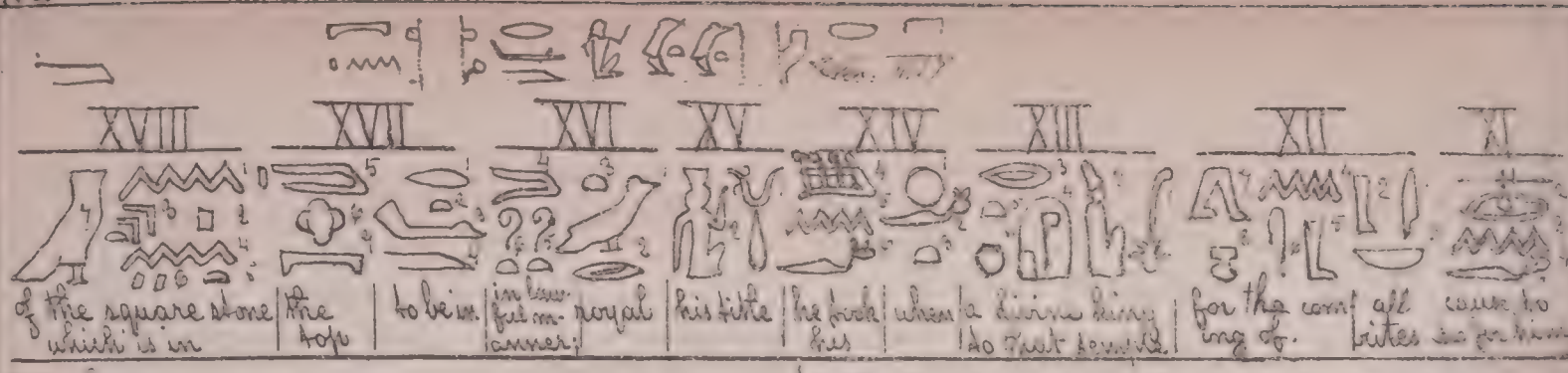
XIII. Ideo. of 'divine' the upper part of a hawk ensign; symbol of a deity
2. Ideo. of 'temples'. Unknown objects



XIX. This sign as may be seen from the Philæ parallel corresponds with that in line 8. Group XIII. S- 'after'; 'with', 'under' G. 512. like Copt. ncs 'afterwards'.
2 This broken sign may be restored as a royal ornament. see drawing page 25.
XX. A-p-or. 'Those' G. 187.
XXI. M-a². 'near'. Related to the coptic ⲙⲉⲥ 'place'.
3. Ideo. of divine. or contraction from ⲛⲟⲩ. The reduplication of the sign gives to adjectives a superlative, and to nouns a plural, force. 4 Ideo. of 'Sekhent' the combined crown of upper and lower Egypt.

Line 10th.

I. Ideo. of 'Lower Egypt'. Represents a sod with lotus or papyrus plant growing from it. 2. Champollion G. 458 gives the signs as equivalent to 'four' 'for' 'in order' 'to'. A value possessed in like manner by its Coptic expressions ⲫⲥ. or ⲫⲥ. 4 Beh-a⁵. 'To make a feast' Coptic ⲱⲥ; To celebrate a feast. The next sign is entirely defaced, and the last G, seems to be a det. of religious observances.
II S- as a prefix gives verbal force to the following word. G 439. 441. 2. Ideo. of 'altar'. 'Sep an altar' with flask of wine and cakes of bread; with the foregoing sign this means to make an offering'.
III Ḥo-a². 'likeness'. Copt. ϩⲟ 'a face, likeness &c. 3 Ḫe 'he' 'his' 'him'. Copt. ϥ. 4 S-ou⁵. 'who is' Copt ⲡⲉ. G. 334.
IV Champollion, gives this group as meaning. 'The lord of Upper and Lower Egypt'. Its analysis has not yet been made.
V S-o²-t⁸. 'Making illustrious' Copt ⲥⲁϣⲧ. 'celebrated' 'famous'. Ezek XXII. 5 4 Ideo of 'splendid'; and det. D. 9. G 56.



XI. ⊗. sign of causative or transitive power. Bunsen 597. 2 𓂝 ir. 'to do', 'to make'. Contracted form of 𓄿𓂝𓇋. 𓂝.r.i. With the preceding, 'to cause to make'. 3 N. 'of', 'from', 'for', 'to' Copt. n. § 449. 4 𓆑 'he' 'his', 'him'. Copt. q. § 260 & 262.

XII. 𓊪-b². 'sacred rights'. Copt ογεεβ. 4 N. 'of', 'from', 'for', 'to'. Copt. n. § 449. 5 𓃀-f⁶. 'the coming'. Copt βοϭ 'to leap forth' 3 𓀀 ideo. of 'lord' and 'all' see line 3 gp. II 7. Det. of words implying motion. 8 N. 'of' 'to' Copt n. § 449.

XIII. 𓀀 ideo. of 'a king'. or contraction from 𓇋𓈖𓏏𓊪 St. n. 2 𓀀 ideo of 'God', 'divine'. 3 N. 'to', 'towards'. § 452. 4 𓉐 ideo. of 'temple'. Compound form. the outer sign is ideo. of 'house' the inner 𓏏 ideo. of God. thus Gods house or the temple. 5 𓆑-n⁶. 'that' § 185.

XIV. 𓇋𓎛-f²-t³. 'when'. § 503. 4 𓇋𓎛. 'to take' Copt ϣⲱϥ 'to take' 5 N. sign of past time § 406. 6 𓆑. 'he', 'his', 'him'. Copt. q § 260 & 262.

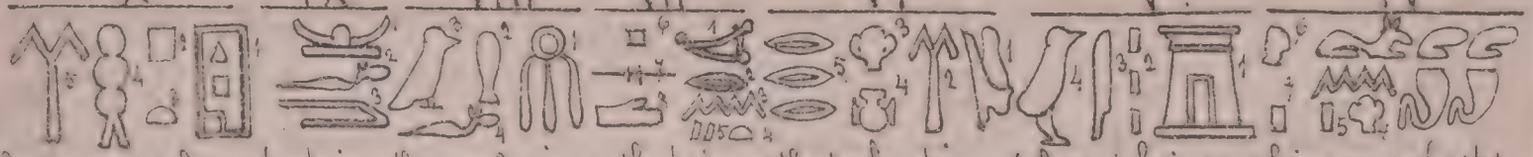
XV. 𓀀 ideo. of 'title'. see § 332, 2 Possessive pronoun 'his' see § 260. see also line 5. group XI

XVI. 𓃭-r. 'royal'. Copt ορρο 'a king'. 𓂋 150. 3 𓏏. Copt. 'T fem article. 4 N. in. Copt ⲓⲉ or ⲉⲓ. § 450. 5 𓂋𓏏-𓂋𓏏. 'lawful', 'sacred', 'prescribed', Cognate with Coptic ⲟⲣⲟⲧ 'to separate' see line 7. group. XII. Here with the preceding sign it reads in the prescribed manner.

XVII. 𓂝-t²-a³. 'to cause', 'to make', Cognate with the Coptic copular ⲧⲣⲉ, and ⲉⲣⲧⲱ 'to make to arise'. Gen III. 18. 4 N 'in' Copt. ⲓⲉ or ⲉⲓ. § 450. 5 𓈖𓄡𓂝 'like' Copt. ⲉⲓⲥ. see § 509. 6 & 7. Compound preposition 'upon'. § 464.

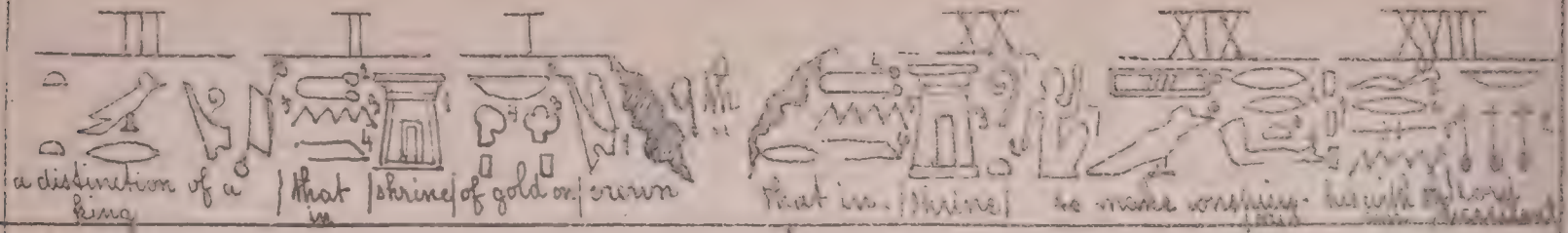
XVIII. N-a². 'a stone'. Copt ⲉⲛⲉ. 3 ideo of 'square' rep. masons squares, with ○ det. of ideo. 4 N-t-i. 'that is'. § 305. 7 N. in. Be § 450.

X IX VIII VII VI V IV



The pyramid house of Ptah in | entering | his royal divinity | since that it was decorating | the pschent in the midst of same | also | shrines | being on | of asps

IV. 𓇋 deo. of 'asps'. This reptile seems to have been a favorite emblem with the Egyptians. It occurs on the insignia & dress of the kings and gods, and in every possible position on the temples, shrines tombs &c. It seems to have been the sign of royalty. See Plut. de I. et O. Cap. 36.
2 𓅱 u-n. 'Being'. Copt. ovon. 'to be', 'to exist'. G 337-461. 4. 𓁹 deo. of 'face', 'on', &c. 5 𓂝 Det. of ideo. 6. 'Head', 'Chief', 'top'. &c. 7 𓂝 Det. of ideo. But when these are combined as in this place and in line 9. group I, they form the compound preposition 'upon' corresponding to the Coptic ϩϫⲉⲛ. G. 461.
V. 𓉐 deo. of 'Shrine' see line 8 group XX
2 𓏏 Sign of the plural. 3 A-ou. 'also' Copt ⲁⲧⲱ 'and', 'also'. G. 522.
VI. 𓋔 deo. of 'the pschent'. or combined crown of Upper and Lower Egypt.
2 M. 'in' Copt ⲉⲓ or ϫⲉ. G. 450.
3. 𓁹 deo. of 'face'. 'upon', 4 𓁹 deo. of heart. see line 3rd. group VI. 5 R.r.s. 'the same'. R'. or 'ro'. Copt po. means both 'a mouth' and 'the same', Latin ipse the repetition of the sign is a common form of the plural.
VII. I-r. 'since'. G 502. Bunsen 303. Probably related to the Copt. N-TEPE. 3 N. 4.5. 'that' rte. Latin 'ut'.
6 P. The verb ⲡⲉ is often used as an auxiliary as in NE SQEPE 'he has come' Acts VIII. 27.
7. S-t. 'decorating'. Copt COEST 'praise' 'celebration'
VIII. 1 𓇳 deo. of 'illustrious', 'shining'; represents the sun shedding rays. Here used as a det. of the preceding. 2. 𓊹 deo. of 'sacred' D. 427. 3 𓁹 deo. of 'God', 'Divinity'. D 133. F. 'he', 'his', 'him'. Cop. q.
IX. 𓂝 deo. of 'to go'. Rekh. a 'boat'. I. gives participial force. G. 425. 3 N. in. G 450.
X 𓉐 deo. of 'pyramid house'. Outer sign 'house', inner 'pyramid'. 2 P-t-h. 'Ptah' a deity. All. 'Memphis'. 5 N in. G 450.



XVIII. 9 Ideo. of 'lord' and 'all'. see line 3 group II. 2 Ideo. of 'good'. and being repeated 'most excellent'. The sign ☥ is probably a contraction from ☥ = N.f.r 3 Ir. 'he' 'his' 'him'. Coptic ϥ. 4 R0. 'to' 'towards', 'with' 5 Sn. 'they' 'their' 'them' Birch 253. 7 Sign of plural.

XIX. R. 'to' 'towards' for &c. G. 452. W.-t-a. 'to make' Cognate with the Coptic auxiliary verb τρε. 'to do' 'to make' 5 Sh-ou. 'proclaim' 'to make conspicuous' Copt ϣω 'to say' 'call' 'speak', 7 Det. of actions with the mouth.

XX. Ou-t. Termination of the passive participle. 256 Birch. connected with the preceding group. 3 Ideo. of 'Shrine' Represents one of the little stone cages in which the sacred animals were placed when carried in procession Two sides of one of these, intended for an 'Ibis are in the British Museum and a third side of the same shrine was lately discovered in the vicinity of Alexandria.

4 P-n. 'that' G 185. 6 M-'in' Copt ⲉⲓ or ⲉⲉ.

9th. Line.

I Ideo. of 'the crown of Egypt.

2. Rep. a woven basket. rep. hence used tropically for .nhp 'master' and nsp 'all' also perhaps for norp. 'gold'.

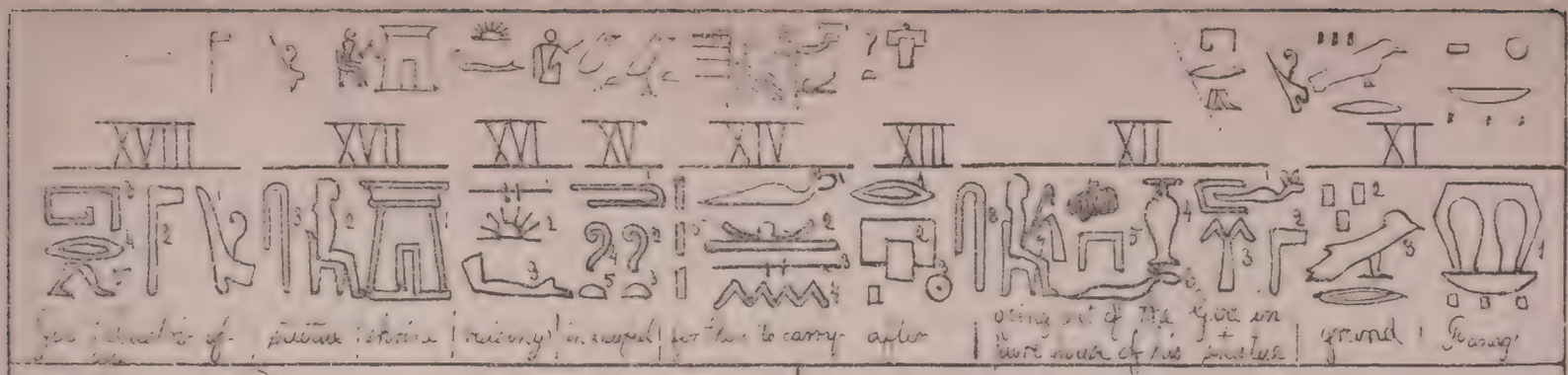
3 Ideo. of 'face' 'upon'. 4 Ideo. of 'head' 'chief' &c - see also G. 461.

II. Ideo. of shrine see Group XX above

2 P-n. 'that' G 185. 4 M-'in' Copt. ⲉⲓ or ⲉⲉ. 5 Ideo. of 'substance' 'worth' represents a joint of meat.

III. N. of 'from' &c Copt. n. of &c -

2. Ou-n. 'a king' or 'royal'. Copt. orpo. 'a king'. see also. line 5 group XII 4 and 5. t. effect the following group but it is not clear in what manner.



XI Ideo. of 'Panegyries', or grand assemblies supposed to represent one of the shrines carried about on such occasions. 2 Seems here to give plural force to the adjective ȝu-ṯ 'Grand', 'superior'. Copt. ορο a king', and goro to be superior.

XII. Ideo. of 'the going-forth' of a God or a planet. 2 Ideo. of 'God'. D. 345. 3. N. 'in' Coptic ie or gie. 'in'. 4 Ideo. of Pure. represents an inverted vase. D 424. One sign is here lost but the det. 5 shows that it must have been some word denoting a building, say 'house'. 6 S. 'he', 'his' or 'him'. Coptic q. 7 Ideo. of 'statue'. represents a sitting statue. Where two nouns closely follow each other the second is often in the genitive case. Thus here in the pure house of his statue. that is "in his shrine".

XIII R. 'to' or 'towards'. 2 B. 'after'. Copt. es Like Copt. ncx afterwards. 3 Ideo. of 'day' or perhaps general det. of 'time'.

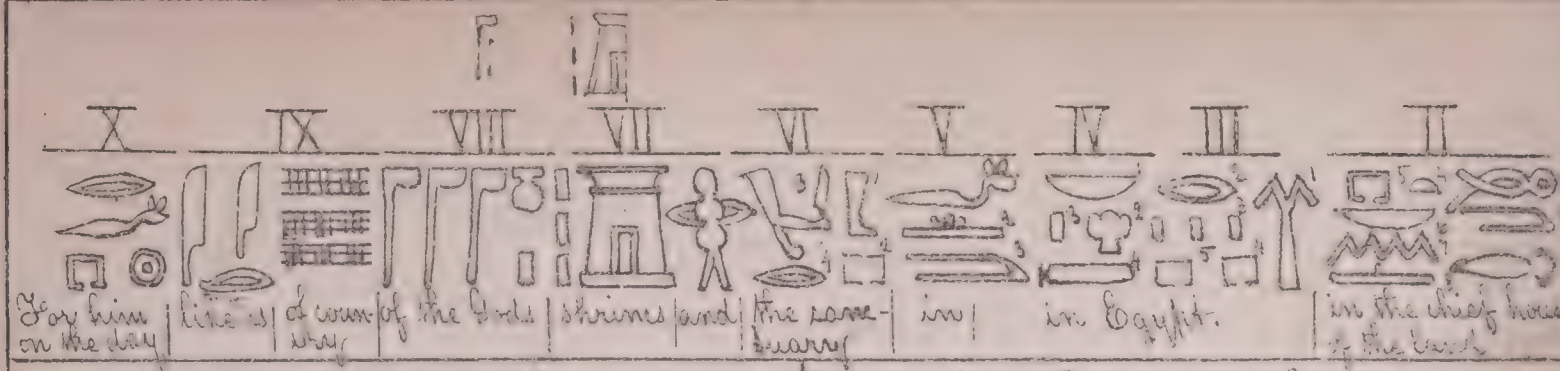
XIV. F. Carry. . . Coptic ye1. 2 Det. of 'to carry'. Represents a boat. 3 Ḥ-n'. 'They', 'their' or 'them'. Birch. 253. 5 Sign of plural.

XV. N. 'in'. Copt. ie or gie. 6 w-ḳ-ṯ'. Bared 'lawful' or 'prescribed'. Coptic orot 'to separate'. from which the other meanings may be derived in a manner analogous to the formation of νομος from νεμω. or of decretum 'from' decerno'.

XVI. S. Transitive suffix. 2 Ḥḥ-ȝ. 'to wise'. an with 1 therefore 'to raise'.

XVII Ideo. of 'shrine'. see Line Group 2. Ideo. of 'statue'. 3 S seems to combine or determine the preceding sign as in Group XII.

XVIII. N. prep. of' Coptic N. 2 Ideo. of God. 3 Ḥ-r'. Day'. Coptic 200r. 5 Ideo. of 'to come', 'to bring'. This with the foregoing would give us 'day bearing', a title closely analagous to that of 'Epiphanes', the 'illustrious'.



II. 1 G₁. the det. of ordinal numbers: here 'full'. Cpt. seq. full. G 365 D 365.
2. N. 'pret.' 'in'. Coptic is or gen. 'in'.
3 Ideo. of 'grand' 'principal' 'superior'. Represents a sceptre. 4 Det of ideo.
5 Ideo. of 'house'. represents a ground plan of building. 6 Ideo. of 'lord' or 'all'. See line 3rd Group. II. 7 N. 'of' Coptic, n. 'of'. Be. 8. Ideo. of 'land'. Represents a section of ground, with stones generally placed under it, thus ⁘.

III. N. 'in' Coptic. is or gen. G. 450.
2. R₄. 'gate'. Coptic po 'a mouth' 'a gate' Be. 3 Sign of plural. 'gates' 4 Ideo. of 'house'; represents a ground plan'.
5 Det. of 'buildings' 'building material' &c; represents block of 'stone'.

IV. Ideo. of 'all' and 'lord'. See line 3 group II. 2. Ideo. of 'face' 'upon' 3 Det. of ideo. 4 Ideo. of 'name'. Represents the oval by which royal names are always surrounded.

V. F. 'his'. Coptic q. Birch 253.
This sign with the two foregoing groups are supposed (from a comparison of texts) to denote 'Egypt'; but how they express that idea has not been determined.
2 Has no known effect upon the sense.
3 N. 'in' Coptic is or gen. G. 450.

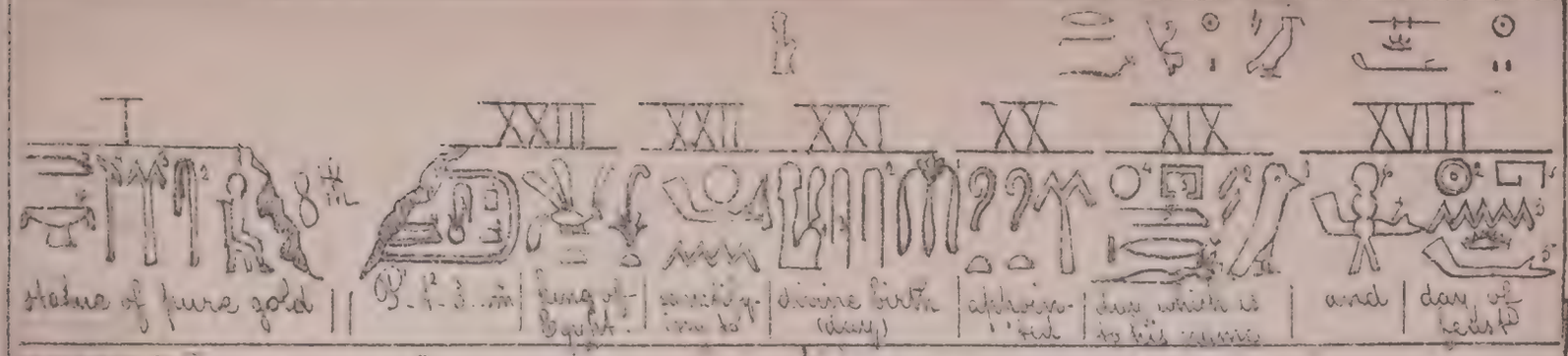
VI. B₁-ā. 'a sanctuary' Coptic BA. 'a closed chamber'. 3 and 4. Ideo. of 'sacred' 'consecrated'. See line 13 group XXV

VII. Ḫ₈-t. 'land'. Birch 261. 3 Ideo of 'shrine' line 3 group I. 4 Sign of plural.

VIII. n-. 'Belonging to'.
3 Ideo. of Gods.

IX. Ideo. of 'country'; represents fields intersected by canals. 2. n-r-ā. 'so as'. Coptia spar. 'at' 'ideo'.

X R₈. 'to' 'towards'. Birch 256.
2. F. 'he' 'his', him. Birch 253.
3 and 4 thus combined, denote 'day' Expressing perhaps: Habitation of the sun. 3 ideo of 'sun' 4 of 'house'.



XVIII. Ho-t. 'day'. Coptic ϩοογ. 'day' 2. Represents the disk of the sun and is often used as ideographic of 'Ra', 'the sun', or 'day': also as a det. of words expressing 'time'. 3 N. 'of'. Coptic ⲛ. 4 Sch-a. 'feast'. Coptic ⲱⲱⲥ. 'to celebrate' a feast'. 5 Ho-t. 'Land'. Coptic ϩⲓ. Birch 261.

XIX. A-i. 'to be'. Copt. ⲁⲓ 'to be' 1 Cor. VII. 15 3 Ho-t. 'day' Coptic ϩοογ. see group XVIII. 5 N. 'in' Coptic ⲉ or ϩⲛ. Birch 254. 6. May be intended for ⟝ ideo. of 'name' or like the Phile 9ns. denote R-n. 'name' Coptic ρⲁⲛ. 'name'. 7 F. 'he'. 'his', 'him'. Birch 253.

XX. N. 'in' 'as' Coptic ⲉ or ϩⲛ. Birch 254. 2 Un-t-un-t. 'Sacred' 'appointed' 'lawful'. Coptic ⲟⲣⲟⲧ. 'to separate' from which the foregoing meanings are derived as is νομος from νεμω or 'decretum' from 'decerno'.

XXI. M-s. 'birth'. Coptic ⲙⲉ 'to arise' 'to be born'. See Précis page 192. and Plate XII. where this word is shown to be interchangeable with 𓇋. 3. personal suffix. 4 Ideo. of 'divine'.

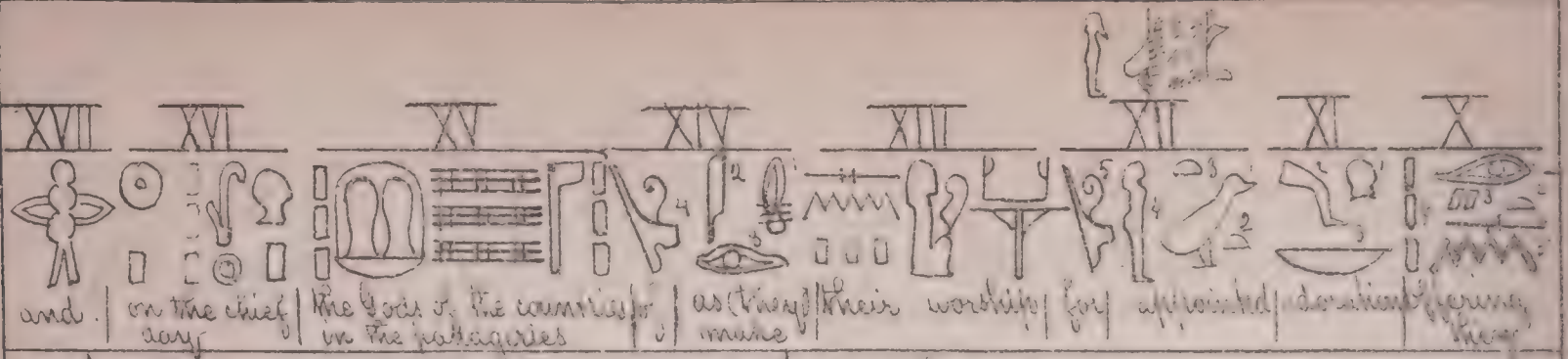
XXII. Sch-a. 'To consecrate', 'to arrange'. Coptic ⲱⲱⲥ. See. line 3. group II. 3 N. 'of'; from 'by' Br. G. 449. Copt. ⲛ.

XXIII. 1. Ideo. of 'King'. or contraction for Sm. S.t-n. corrn. G 66, 528. D. 220. 2 Ideo. of Egypt. 3 The beginning of the name 'Ptolemy' see line 6 group XIV

The corresponding portion of the Phile 9ns. which remains, reads. 1 Ideo of 'day' 2 Sch-a. 'feast'. 3 Ni. 'is'. 4 Ideo of 'day' 5 N. 'of'. 6 R-n. 'Name'. 8 F. 'his'.

Line 8th.

I Ideo. of 'Statue'. Represents a sitting statue such as is very common among the Egyptian sculptures. 2. S. seems to be a sort of complement or det. of I. 3 M. 'in' 'out of'. Br. Birch 254. 4 Ideo. of 'pure'. 5 M 'milk'. 6 Ideo. of 'Gold'.


XVII XVI XV XIV XIII XII XI X
and. on the chief days. The Gods of the countries in the pottageries as they make their worship for appointed donation Hieroglyphics

X 𓂋 Ir. 'to do', 'to make'. Contracted form of 𓂋𓏏𓂝. Plut. de I. et O. c 10 p 355.
2 𓐍𓇋𓏲 -i. 'to offer'. Coptic.
4 𓈖-n 'They', 'their', or 'them' Birch 253.
6 Sign of plural.

XI. The head and bent knee seem to be ideographic of some such word as 'adoration' or 'ceremony'. The basket as we have already often observed, denotes 'lord' or 'all'

XII 𓌙𓈖-A 'Lawful', 'prescribed'. Copt. ороот. 'to separate'. from which the three meanings are derived, as νομος from νεμω. and 'decretum' from 'decerno'. 4 Det. of words relating to sacred ceremonies. It explains this and the preceding group.
5 𓈖 'of'. or here from the connection gets nearly the force of 'for'.

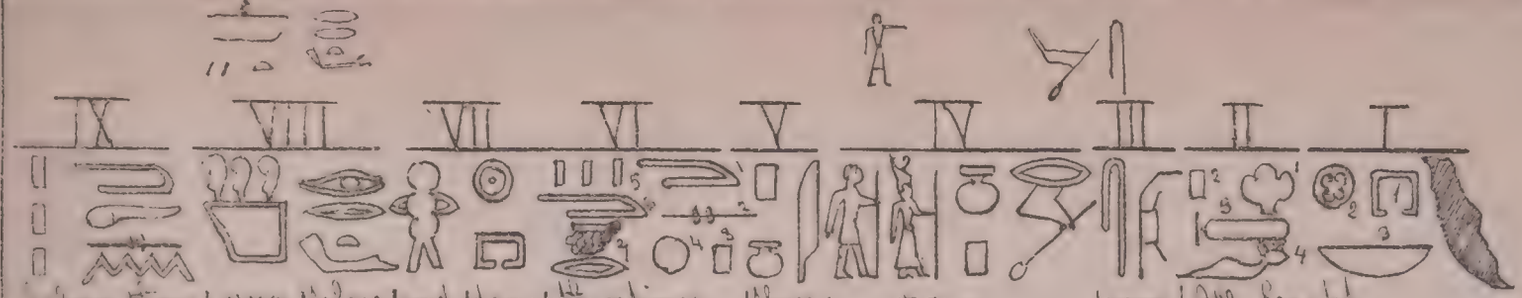
XIII. 1 𓂋 Ideo. of 'adoration'. Represents arms in attitude of prayer, over an altar.
2 Figure of a divinity, det. of divine things.
3 𓂋 -n 'They', 'their', 'them' Birch. 5 R. sign 'The adoration of them'.

XIV 𓎛𓄿-a 'like' or 'as' Copt. ϣϫ Ϫ 105. Ω 421. 3 𓂋 Ir 'to do', 'to make' See group X. The word 'they' is here understood. 'As they make'.
4 𓈖 'of' coptic ⲛ 'of'. Be.

XV. The plural sign here comes first, a rare but not impossible form. 2 𓂋 Ideo. of God, or contracted from 𓂋𓏏𓂝. N-t-r.
3 𓂋 Ideo. of 'country'. Represents a plot of ground intersected by canals. The repetition of the sign is a common form of the plural. 'The Gods of the countries'. 4. Ideo. of 'Panagyry' or grand assembly'. Represents one of the little shrines carried about on such occasions. 5 Sign of the plur.

XVI. 1 Ideo. of 'head', 'chief' 'upon'.
2. 𓂋 Ideo. of 'king' 'royal'. 3 Det. of 'time'. 4 Ideo. of 'day'. 5 det. of ideo. 'Upon the royal day'.

XVII. 𓄿𓂝. r. 'And'. see Birch 261. Coptic ϩⲓ.



I Ideo. of 'house'. represents a ground plan of a building. 2 Ideo. of 'country' 'region'. These two signs designate Egypt as the 'land of houses'; a characteristic by which it was readily and obviously distinguished from the neighbouring countries. 3 Ideo. of 'lord' or 'all'. Its first meaning was 'a basket' Copt. NEB It then came to stand for NHB 'lord' and NIB 'all'.

II. Ideo. of 'face' . 'upon'. Coptic ερρε. a face . 2. Det of ideo use of 1 . 3 Ideo. of 'name'; represents the oval in which the name of a king is always included. 4. P. 'he' 'his' or 'him'. Coptic q. The whole of this group seems simply and explain the former expression of 'Egypt'.

III. Sh-s. 'to serve', Coptic ψεωψε see also. G. 388. D. 302.

IV. 1,2,3. Mixed sign, expressing 'likeness'. 1 Ideo. of 'to approach': 'a likeness'. Coptic ΣΕΝΚ. ΣΩΝΤ. 2 n. 3 t. 4 Det. of images.

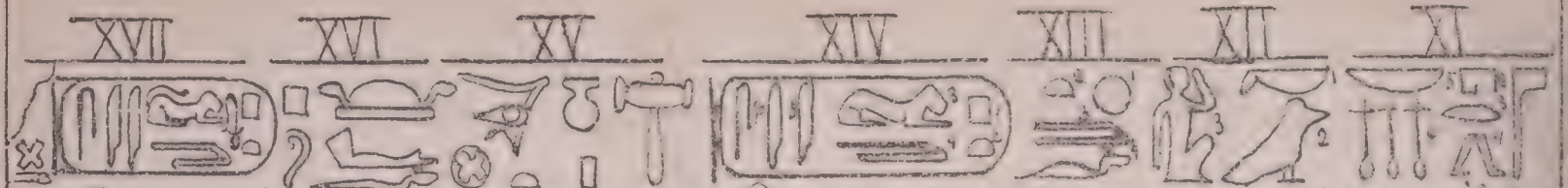
V. Np-n. 'Those' see Line 14 Group II where the singular of this pronoun is employed. G. 187.

VI. This group according to Champollion is made up of the prep. M. and the word COM. times, with its det. which with the numeral three (5) gives 'three times'. 6 M: in Copt. ϊ or ge. 7 R 'to' or 'towards' Birch. 256.

VII 1&2 Together denote 'day'. Perhaps 2 A habitation or house of (1) the sun. 3 Hr. And. Birch 264.

VIII. Iri. 'to do', or 'make'. Contracted form of . Authority for this word Shut. de D. et. Oc. L. 10 p 355. 2 R-h-a. 'to make' 'to place'. Copt. ερτω. Gen III. 18. 'To cause to place'. The Phile Pns. would give 'for to place'. 5 Ideo. of 'sacred ornaments'. Represents chest in which they were kept.

IX. M-f. Birch. 258. 2 like 'peris' 'heres' in Latin. 38-n "they" "their" "them". 5 Pl. sign.



XI. Ideo. of 'God'. Champollion gives this — as a contraction from [illegible]. but the authority for this is rather doubtful. The meaning of the sign is however unquestioned. Champollion treats of the following group [illegible] at some length in the Précis. (page 190. et seq) and proves by a comparison of texts, that it means 'to produce' or 'manifest'. Its resolution may be thus 2 H-r. 'day'. Copt. goor. 4 Ideo. of motion. 'Bringing to light'.
5. 'Ideo. of 'lord' and 'all'. See line 3rd Group II. 6 The sign ☥ contracted perhaps for ☥☥ denotes 'good'. Its repetition gives it the force of a superlative: as we might say 'thrice good' The whole group then reads 'A God manifest, a lord most excellent': corresponding with the Greek Ἐπιφανης Εὐγαριστος.

XII. K-ou. 'Called'. Coptic ϫοτ to speak ϫοτοτ. Gen. XXXI. 16.

3 Det. of actions of the hand or mouth according to Bunsen, but chiefly of those of the mouth.

XIII. Sh-t. 'other'. Coptic ϣετ 'another': ϫετ 'another'. Cor. XII. 8.
3 N. 'in', for 'by'. Copt à or ga. Brug. 957.
4 F. 'he' 'his' 'him'. Coptic q.

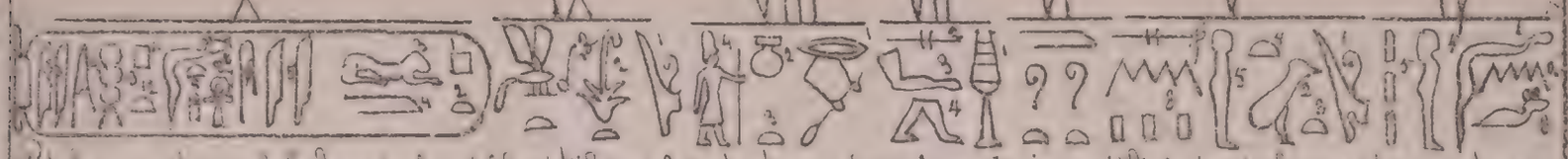
XIV. P-t-l-m-i-s. 'Ptolemy' for the Greek Πτολεμαιος. Ptolemaios. See 'Essay on hieroglyphics'. Page. 62.

XV Ideo. of 'savior' or 'avenger'. See Précis, page 190 et seq. and plate XII.
2 N-i. A sort of possessive pronoun denoting: appertaining or belonging to Coptic ⲛⲓ. 4 Ideo. of 'Egypt' as the eye of Osiris. 5 Fem. article Copt. T.
6. Det. of names of countries.

XVI. Ho-i. 'likeness'. Coptic ϩⲟ 'a face' 'likeness' &c. 1 Represents a kind of boat expressed by ϩⲓ in Copt. 3 F. 'he' 'his' 'him' Copt. q.
4 S-ou. 'who is' Coptic ⲡⲉ. Y. 334. 'A likeness of him who is'.

XVII. P-t-o-l-m-i-s. 'Ptolemy'. See 'Essay on Hieroglyphics' page 62.

X IX VIII VII VI V IV



Ptolemy eternal beloved of Ptah | of Egypt | King | of | statue | raising | in lawful | their | as to honors | ancestors

IV. Dou.ḥ-nᵗ. 'ancestor'. Coptic ΣΝΟ. ΣΝΕ-'to beget'. 3 Pr. 'he' 'his' 'him' Copt ef. 4. Det. of 'sacred' and cognate ideas. Represents a mummy, and thus is here peculiarly appropriate. 5 Sign of the plural.

V N. 'of' 'to' from Dr. Coptic ɴᴛ. 'here' in respect of'. 2 Ou.ḥ³.ḥ⁴. 'sacred' 'lawful' 'prescribed'. Copt. ϩροτ. 'to separate', from which the preceding ideas are derived in the same manner as νομος is from νεμω and 'decretum' from 'decerno'. 5. Det. of words implying the idea of 'sacred' and the like. With the foregoing it would therefore convey the idea of 'rites' or sacred observances, such as sacrifices and the like, appointed by law. ϕ S-nᵗ. 'They' 'their' 'them' Birch 253. 8 Sign of plural.

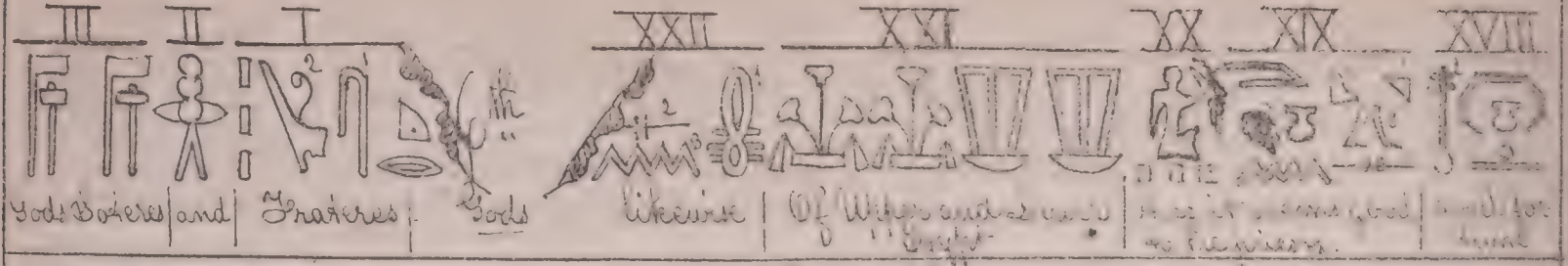
VI. N. 'in' 'for' 'as' Dr. 2 Ou.ḥ³-ou-ḥ⁵. 'sacred' 'lawful'. See group V. 'Here' 'by law' 'lawfully'.

VII. H. ḥ-ā. Raising. 'He-ā' 'to rise'. Copt. ϩa. 'to rise'. 2 S-'gives' transitive force. 4 Det. of 'motion'.

VIII. This group seems to constitute a mixed sign consisting of an idea (1) and the two concluding letters of the word it expresses (2 n. 3 ḥ). 1 Represents the action of rowing and thence denotes 'to bring to', 'to approach', in Coptic ϩεν. ϩναν. and ϩωντ: nearness. 4 Is the det. of words expressing 'image', 'statue', and the like, and thus shows that in this place the idea is of 'approach in form', or 'likeness'.

IX N. of Dr. Coptic ɴᴛ. 2. Deo. of 'king' contracted for nim. Stn. corrᵗ.
2 Deo. of Egypt.

X P-ḥ²-l³-m-ḥ⁵-ḥ⁶. 'Ptolemy'. See page. group. 7 I.ḥ⁸-ḍ². 'eternal' Coptic. ϯϭ-ϯϭ. 'continuing'. 10. Deo. of 'life'. see line 5. group VIII. M. S-ḥ¹⁰-ḥ¹³. Phtah one of the deities. 14. Mr. 'beloved' Copt ϻρ. 'to love'. 15 Sign of passion.



XVIII. Ideo. of "Fortune". The authority for this reading is a funerent papyrus where this group is substituted for the winged globe, the emblem, it is supposed, of fortune.

2. Ideo. of 'good', or contracted form for . N. ḫ-r. Copt. norqep. 'good'.

XIX. V-ḳ². 'it comes'. Copt. βωκ. 'to come'. Joh. VII. 3. Matt. IV. 10. 3 Det of words implying motion. 4 B. 'also'. Copt. ce 'also'. 5 N. 'in' Copt ὴ or gὴ. 'in'.

φ Ideo. of 'heart' represents 'a heart'.

7. Det. of ideo. use of 6. 8. N. 'of' Coptic N. "It comes into the heart of the priests". = "It seems good to the priests".

XX. There seems to be a break in the stone near this figure which would authorize our restoring it thus . giving the ideograph for 'priest' D 35 G. 164. and with the pl. sign below. 'priests'

XXI. This group is by universal consent translated "upper and lower Egypt". but there is some difference of opinion about the signification of the individual signs. The second pair clearly represent reeds of earth with lotus or papyrus plants, and thus designate Lower Egypt. where these plants flourished. § 293 D 2:3. The first pair we think represent 'shrines' or 'temples' and thus stand for Upper Egypt.

XXII. Ḥḳ. 'like'. Copt ωε 'to measure' which implies 'likeness'. 2 B. n³. 'their', 'them'. Birch 25 3.

Line 6th

I B-n². 'Brother'. Copt. con. 'brother' Gen X. 21. The title 'Gods' must have preceded this group, giving "the Gods Fraters". 3 Sign of pl.

II Ḥ-r. 'and'. Birch 261.

III. Ideo. of "the Gods Boteres" or "the savior Gods". A title given to the first Ptolemy and his queen. The hatchet is ideo. of God and the mallet of savior or avenger. D. 335.

VII 1 N-sch-t^{3}. "Strength". Coptic NAYT 'strong' Num XIII. 29.

4 Det. of words implying 'power', 'force'. see G. 380.

VIII. Ideo of "life". The meaning of this sign is known from tradition; it was frequently substituted for the cross in Coptic churches. G. Gr. D. 329. 2. 'Enduring'. Supposed to represent the back and thigh bone of a quail, which Horapollo says (II. 10) were the emblem of duration. G. 4 D. 180.

IX 1 S 'and'. Cop. CS. and. 2 Ho-r^{3} 'also' Birch. 261. 4 Sch-t^{5}. 'other'. G 474. D. 357. Cop. KET. 'alius' (1 Cor. XII. 8). 6 Nb. 'lord' or 'all'. D. 403 Cop. NHB 'lord'. NIB 'all'.

X "Good". see D. 293. 2. Ro 'to' or 'towards' Birch 257. 3 Ideo. of 'heaven'. D. 1. 4. 5. 6. S-n. 'They'. Birch 252. They good pertaining to heaven. That is. "blessings".

XI 1 Ideo. of "title". D 332.
2. Ideo. of "his". G. 277. This form of the possessive pronoun is not uncommon = Coptic NEY.

XII. 1 T-ou-r. "Regal". D. 332. 150 Coptic T fem. article ORO 'royal'.

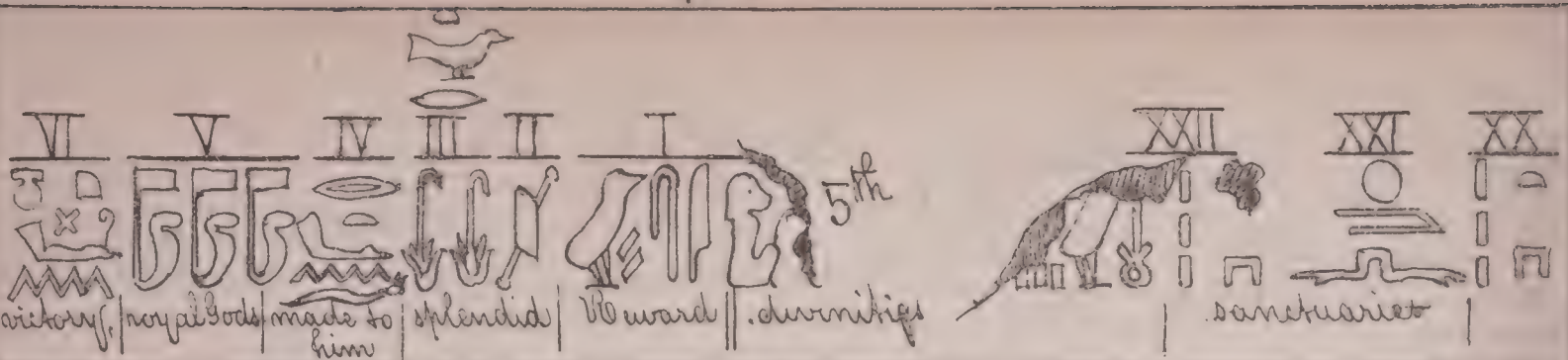
XIII T-t^{2}-ou^{3}-t^{4}. "Being established". D 261. G. 429. Coptic. TSOTSO continuing'.
ou-t is the termination of passive participle.

XIV. 1 H-r^{2}. "Under". Birch. 257. G. 470.
3. T 'he' or 'him'. G. 260 Cop. q 'he'.
4 Ho-a^{5}. 'And' or also. Birch 261.

XV Sch. 'In like manner' or 'likewise' Cop. ŲE 'to measure', which implies a comparison and likeness. 2 Ro. 'to' or towards. 3 Meaning unknown.

XVI 1 Ideo. of 'children'. 2 T. 'he' or 'his' 3 T-t^{4}-n^{5}. 'Always'. G. 515 D. 193.

XVII Ho-a 'and' or 'also' Birch 261.



XX These signs relate to the preceeding group. 1 Det. of ideographic use of the preceeding sign. 2 Det of buildings. 3 Sign of the plural, making with the foregoing signs "temples".

XXI. Sh-^{2}n. "Sanctuary" Copt. ϣTSW. "to shut" Nat. VI. 6. 3 This seems to be an ideograph to explain more fully the meaning. It would naturally denote "revered" or "blessed".

XXII Here we have the same signs as in XX. determining the things before mentioned to be buildings thus giving us "sanctuaries"

Line 5th

I 1 This sign representing a god, is the conclusion of the expression, which in the Greek runs. "Having the zeal of a beneficent God in what belongs to the Divinity".
2 A-^{3}s-ou-^{4}i^{5}. "A reward". Copt. SCOT. 'pretium' Nat. XXVII. 6. meaning first a 'price' then a 'reward' like the Latin. pretium.

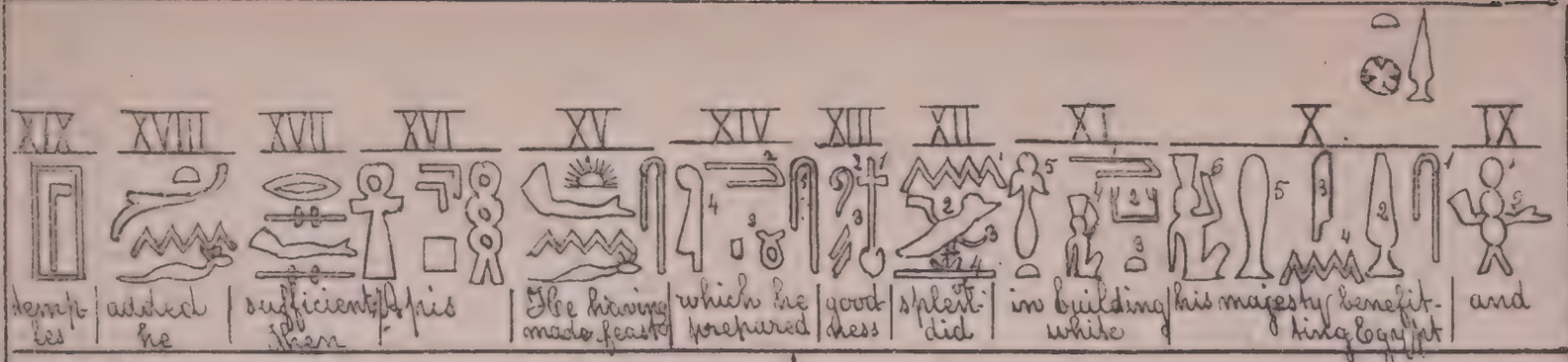
II. Ideo. of "substance" "worth" represents a joint of meat.

III. Sol-sel. 'Splendid'. a reed, which is here represented is expressed in Cop. by col. while colcλ. denotes "splendid" noble.

IV. R.^{2}-t-^{3}a. "to make cognate with the Coptic auxiliary verb TPE "to make".
4 N. Sign of past time, giving made.
5 F. he, his, or 'him'. Coptic q-f.

V Ideo. of "the royal Gods". The asp is the emblem of royalty, constantly occurring on the kings, dress, crown &c. and the hatchet is the emblem of deity. The repetition of the sign is a very common form of the plural.

VI. K-n^{2}. 'victory' Coptic 6NE, "to subdue". and 6NEX. subjicere Ps. XVIII. 48.
3 Det. as we have already seen in lines 1st & 2nd of actions implying power.
4 N. is connected with the following group



IX Ḥo. $\frac{2}{a}$ 'and'. Birch 261.

X S - for Da - 'with regard to' Coptic ϩⲁ.

2 Ideo. of 'Egypt'. ⊙ being omitted as may be seen from the Philæ Inscription. It should be stated however that the Philæ Ins. is here so fragmentary that no great stress must be laid upon this correction, it however agrees with the Greek better than any other rendering which we have seen.

A^3-n. 'Benefitting'. Coptic ⲁⲛⲁⲓ 'to benefit'.

5 Ideo. of 'sacred' D. 427. and with 6. ideo. of 'king' or 'priest' it expresses the sacred 'priest' or 'king'. "his majesty". D. 427.

XI. M. 'in'. Birch 259. Copt. ⲙ or ⲙ̄.

2 Ḫo - $ḫ^3$ - 'building'. Copt. ϧⲉⲧ 'to build'. Sets. VII. 47. G. 517. 4 Det. of actions with the hands. 5. Ideo. of "white". represents an onion.

XII. N. of. Coptic ⲛ. 2 N. $\overset{\circ}{ou}^3$. "splendor". Coptic ⲛⲟⲩϩ. 'splendor'. Heb. I. 3 4 This sign is used simply to fill up a blank space and give uniformity.

XIII N. contracted from N. f. r. 'good'. G. 291. D 293. or perhaps simply ideo. or tropical. 2 Ou - i^3. give to the preceding the force of 'goodness'.

XIV. S - m. "prepared" ⲥⲉⲙⲓ. 'to prepare'. Acts XXV. 2. 3 Det. of words implying the idea of 'binding' or 'obligation'.

4 Ideo. of 'just' justly'.

XV S - $ṥḫ$ - $ā^3$. 'to make a feast' Copt ⲩⲱⲥ.

4. N. sign of past time. 5 F. 'he' - Copt ϥ.

XVI. Ḥ - $ā^3$ - p^3. 'Apis'. The sacred bull worshiped at Memphis. 4 Ide of 'life' 'living'. 'The living Apis'.

XVII Ḫ - s^4. 'sufficient' Copt. ⲡⲉⲩⲱ.

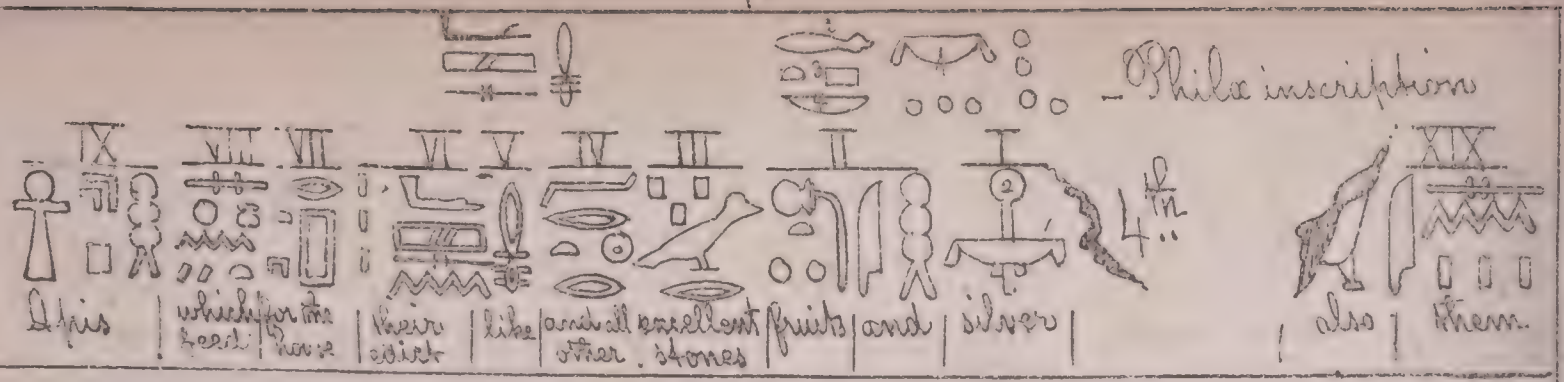
3 A - s^4 'Then' - Coptic ⲉⲧⲉ 'then'.

XVIII. T - m^2. 'to add'. Copt. ⲧⲟⲙⲥ 'to add'

3 N. Sign of past time 'he added'.

4 F. 'he' 'his' or 'him'. Coptic ϥ.

XIX. Ideo. of 'temple'. The outer sign representing ground plan of house. The hatchet = God. God's house = 'temple'.



XIX. S-n. 'Them'. Birch 253. 3 Sign of plural. 4 A-ow. 'Also'. G. 313.

I Ideo. of 'white gold' or "silver". It Represents the cloth and basin used in gold washing, and 2 denotes the onion, the sign of whiteness.

II. H-a². 'and'.

3. Ideo. of 'grain'. represents a head of wheat with some loose grains.

III. 1 Ideo. of 'stones'. 2 Ow-r³. 'Regal' or 'excellent'. Copt. ορρο. royal. The Philæ text makes this very clear we there have -- 'gold superior² stone³ "all" — See also line 14th. Group IV

IV. H-r². 'and' Copt. ερ. see Birch. 261.

3 Sh-A⁴. 'other'. Cop. KET. another 1 Cor. XII. 8. 5 Nb. 'lord' or 'all'. Coptic ⲛⲓϩⲏ 'lord' and ⲛⲓⲃ 'all'.

V Sh. 'like'. Coptic ⲥⲏⲉ 'to measure' which implies comparison and likeness.

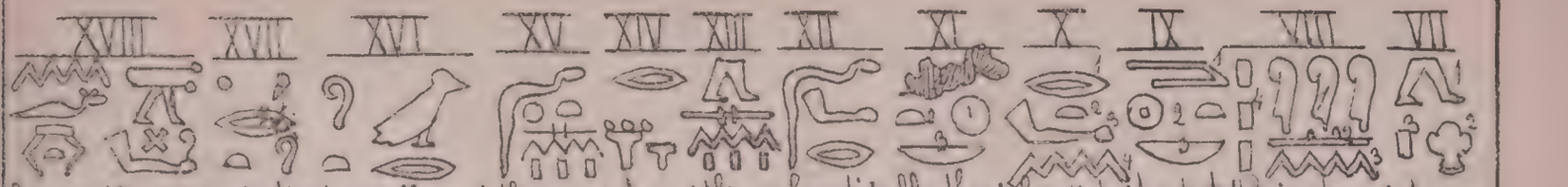
VI. A-sh. "a decree". Copt. ⲩⲥⲟ. Cognate with the Coptic ⲥⲁⲩ. a multitude, This group also occurs in the Philæ text corresponding to group X of line 14, where we have "writing of the multitude". (ie) Demotic. 3 S-n⁴. 'Their'. Birch 253. The ordinary plural sign ⁞ seems to form part of this pronoun.

VII. R. 'to' 'towards'. Birch 254. 2 Ideo. of 'house', representing the ground plan of a building. 3 Det. of ideographs. D 450 And in combination with 4 is the det. of buildings see. G. 101.

VIII S-n²-sh. 'to feed'. Coptic. ⲥⲁⲛϣ. to nourish Gen. VI. 19.

4 N-t⁴-i⁵. 'which' G 305. Copt ⲛⲧⲓ 'which'.

IX. H-a-p¹. Hapi or 'Apis'. 4 'living'. see Line 5 Group VIII. 'The living Apis'.



VII. 1 Det. of "motion". explaining the preceding verb. 2. Ideo. of 'upon'. Birch. 257.

VIII. The first three signs represent ostrich feathers, the symbols of justice', and (when followed by the sign of house ▭) of 'temples'. as in Line 14 Group XV. It is likely from the context that this sign has been here omitted by the sculptor. We may therefore read this 'temples'. 2 S. n. 'Their' Birch 253. 4 Sign of plural.

IX. 1 N. 'in'. Copt. ⲉ 'in'. Birch. 257. 2. Ideo. of 'day' or 'time' D 6. 3 N-b. 'lord' or 'all'. Coptic ⲛⲏⲃ 'lord' ⲛⲓⲃ 'all'. In all time = perpetually.

X. R. ḫ-ā. 'to cause", cognate with the Coptic copular ⲧⲣⲉ. and ⲉⲣⲧⲁⲩ 'to cause to arise'. Gen III. 18. 4 N. sign of past time.

XI. The upper portion of this group is entirely defaced by a fracture in the stone; probably the signs were ⟨ . H. r: 'and'. Birch 261. 1. Sch-ḫ. 'other'. Coptic ⲃⲉⲧ 'another'. 3 Nb. 'all' Coptic ⲛⲓⲃ 'all'.

XII. S or ṯ-ā-r. Bountiful?.

XIII. 1. Det. of motion in the preceding word. 2 S-n 'They' or 'them' Birch 253.

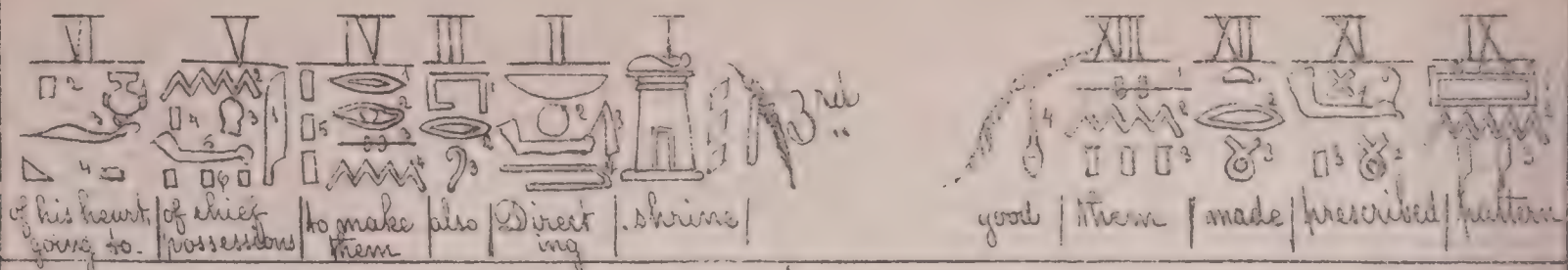
XIV. R. 'to' or towards Birch. 257. 2. 3. Ideo. of 'altars'.

XV S-ḫ. 'established. ⲥⲉⲧ 'to remain'. S-n. 'they', 'them'. Birch 253.

XVI. O w-r. 'Regal' or 'excellent'. ⲟⲣⲡⲟ 'royal': 'a king' Mat. XIV. 9. 3 Det. sign of participle. 'Regally'.

XVII. This group is too much broken to be read it probably expressed 'a distinction'.

XVIII. Ideo. of 'to bring' 2 Det. of actions implying 'power'. 3 N. Sign of past time 4 S. 'he' or 'his'. Cop. ϥ. Birch 252. 5 Ideo of 'to nourish'. 'to cherish'.



IX M-n-i^{s}. "pattern", or prescribed form, analogous to the Coptic ⲙⲛⲉ. a form of existence.

XI. Det of words implying power; here refers to the idea that the pattern was prescribed. 2. Ideo. of 'binding' or obligation. 3 Det. of ideo. use of 2.

XII. J-r^{r}-ou^{3}. "to make". Cop ⲣⲣⲟ 'to make' [Cor. III.].

XIII. Sn^{2}. 'They', 'their', or 'them'. Birch 253 3. Common ideo. sign of the plural. 4 Ideo. or tropical for 'good'. This word is sometimes expressed more fully thus . N.f.r. Corresponding with the Copt. ⲛⲟⲩⲣⲉ.

Line 3rd.

I Ideo. of "shrine". Represents one of the little stone cages in which the sacred animals were placed when carried in processions. Two sides of one of these shrines intended for an ibis are now in the British Museum and a third side of the same shrine was lately discovered in the vicinity of Alexandria.

II. Neb. 'all' and 'lord'. represents a reed basket, probably called ⲛⲉⲃ. and therefore used to denote. NHB Copt. for 'master' and NIB 'all'. D. 403.

2 Sh-a^{a}. 'to consecrate', 'to arrange'. Cop. ⲱⲥ. 'to make a sacred feast. 3 seems to have also an ideo. force of 'directing' or arranging. Here; he arranged or directed'. 4 N. in' Cop. ⲛ or ⲓⲛ.

III. Ha-r^{r}-ou^{3}. with preceding m- besides. G. 505.

IV. Ro-'to' or 'towards'. Birch 256.

2 Ir-i. 'to make'. Contracted for . I-ri.

3 S-n^{n}. They. Birch 253. 5 Sign of plur.

V. A. n. 'of', 'by'; from. Birch. 256.

3 Ideo. of 'chief'. 4 det. of ideo. 5 Ideo. of 'possession' & sign of plural 'Possessions'.

VI. Ideo. of 'heart'. 2 Det. of ideo. 3 F. 'he' or 'his'. Copt. ϥ. 4 I-k. 'to come to', 'to approach'. Copt. ⲧⲉϭ. 'to approach'.

I The first sign, representing a God, belongs to some group broken from the stone

2. F. ne, nis. or nims. Coptic ϥ. Birch 253.

3 N. to or towards. Birch 256.

4 Ideo. of 'earth', 'region', country'. Represents a section of the ground with stones under it.

5 Sh. "like", m. Coptic ϣε 'to measure' which implies the idea of comparison and likeness. The double t. is supposed to have the force of a reduplication but without changing the meaning. D 422. 6. The same . pw means both 'mouth' and the same three (o. r). signs here give a pl. force.

II N. 'in' Copt. ⲙ or ⲙⲙ. 'in'. Birch 259.

2 F. r^3. 'the part'. Coptic ⲧⲉϩ. 'part' Levit XXIII. 13. 405 Ideo. of binding or 'obligation'. with the foregoing this therefore reads the 'due part' or 'tribute'.

III N. 'of' Coptic. ⲛ. 'of'. The rest of this group evidently means linen cloth but its exact signification can not be clearly determined.

IV. N. h^2-a^3. 'to cause'. Cognate with the Coptic copular ⲧⲣⲉ, and ⲉⲣⲧⲱ 'to cause to arise' Gen III. 18. 4. N. 'to' or 'towards'

V. Ideo. for 'king', or perhaps contracted form. for CORTEN. 'king'. 2 Det. of ideo. 3 ideo. of 'house'. represents the ground plan of a building.

VI. On-n^2. 'being'. Present participle of the impersonal verb ○ er 'to be'. Birch 254. 3 Sh. r^5. 'towards'. Bunsens Vocabulary. 478.

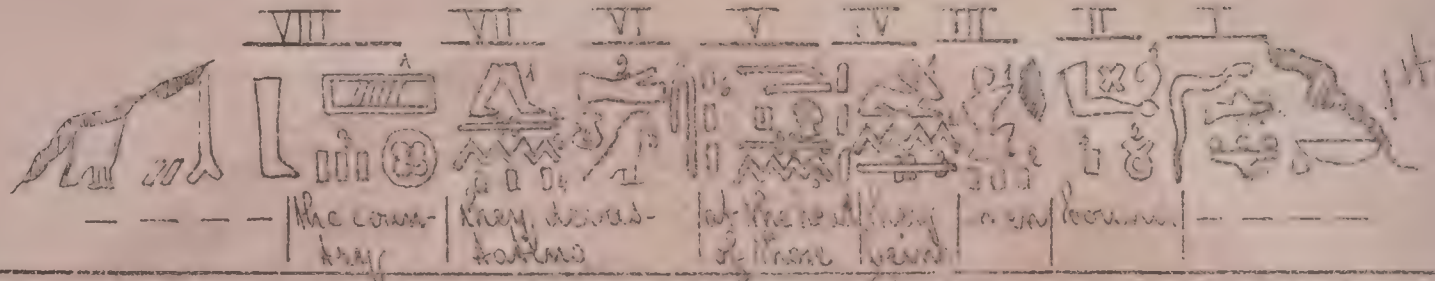
VII. N. Place. Coptic ⲟⲩⲥ 'place'. 2 sign of plural, giving 'places'.

3 Ideo. of 'house', represents ground plan of building. 4 Sign of plural.

5 Ideo. of 'country', 'region'.

VIII. H-a 'and'. Copt. ϩⲓ. Birch 261.

IX. Ni. 'to bring'. Coptic ⲉⲛ or ⲓⲛⲓ 'to bring'. Leo XVI. 15. 2. Det. of words expressing motion. 3 Det. of words implying 'power' or 'force'.



I This group, itself somewhat broken, seems to be the termination of a word broken off from the stone.

II 1 Ideo. of 'power', 'victory'. D. 91. 2 Represents a band, knot or bundle, and generally occurs as a determinative of words relating to the act of tying; here it is used in its ideo. sense, as we know by 3, and is read 'tied', or with the idea of power implied in 1. a forcible tying or "binding". 3 Det. of ideo. often accompanied by ⌢ thus 𓏏.

III Ideo. of 'man'. G 168. 412. 2. Common sign of the plural. G 168.

IV 1 𓅱𓈖𓏏 = 'being'. Present participle of the impersonal verb "to be". see Birch. S 254.

There is every reason to suppose that an 'n' has been omitted after 3 which is supplied would give 𓏏𓈖𓏏 'They' (see Birch. 253. 4 The common sign of the plural.

V. 1. M. Preposition 'in', 'by', 'at', &c. We have it in Coptic with the same signification. G. 200. 2 Ideo. of 'head' or 'leader'. D. 60. This sign clearly represents a head in profile. 3 Det of ideo. force of 2. 4 𓏏𓈖𓏏 'They', 'their', or 'those'. Birch 253. 5 Sign of plu.

VI. 1 𓏏. a transitive suffix such as often occurs in Coptic. 2 𓏏𓈖𓏏 'to subdue' Coptic ⲧⲉⲙⲧⲉⲙ "to subdue". 4 N This termination gives the force of past time to the verb.

VII. 1. Ideo. of "to come", "to go" D. 102. 2 𓏏𓈖𓏏 'They'. Birch 253. 4 Sign of pl. "They going devastated" = "devastated"

VIII 1. Represents a field intersected with canals, and is ideo. of 'field' or country. 2 Plan of a city, or sacred cake. det. of countries. 3 Sign of plu.

The next group is incomplete.

TRANSLATIO
H.M.

As the translation given at the heads of the preceding pages, is of necessity obscure, since it follows the Egyptian not the English order, we give here a clearer and more connected transcript of the whole. In comparing this translation with the Greek and Demotic parallels it must be remembered that half of this inscription is altogether lost, and that extensive portions are broken from all the lines, so that the first in this corresponds with the 16th. line of the Demotic and the 27th. of the Greek inscription - and large lacunæ must be allowed for between the lines as here given.

Hieroglyphic text. Line 1st.

— —. binding the leaders of those devastating the country — — —

Line 2nd.

— — — to the country (. Likewise he (remitted) the dues of linen which were imposed on Egypt for the palace; and (remitted) the bringing the prescribed pattern; for them to make — — —

Line. 3rd.

— — — to all the shrines: Directing also to make them from the chief things of his heart; going to their temples every day, he did all other things bountifully, to them and to their established altars honored and distinguished, which he brought supplying them and — — —

Line 4th.

silver, and fruits, precious stones and all other things a multitude besides, for the house of feeding of Apis and in regard to Egypt.

benefitting it by building while and [illegible] in goodness, which he prepared. Having made a plentiful feast for Apis, then he gave addition of temples. The things not arranged of the temples being many.

Line 5th

-- dignities. As a reward of a splendid distinction, the royal Gods made for him, victory, strength and established life, and all other blessings: his regal title being established to him and likewise (to his) children forever.

With good fortune. It comes into the heart to the priests of Egypt, likewise - - - .

Line 6th

-- the Gods Praters and the Gods Soteres, divine ministers in respect of their established honor to set up a statue of the king of Egypt - Ptolemy the eternal the beloved of Phtah, a God illustrious and best most excellent.

called another name for him Ptolemy, the deliverer of Egypt, the likeness of him who is Ptolemy - - -

Line 7th.

- all Egypt shall serve those statues three times each day and place ornaments (or draperies) before them making offerings to them of adoration appointed for their worship, as they do for the Gods of the country (on) the principal day of Panagyries, on the feast day, and on the day celebrated as his - which is the divine birthday, dedicating to the king of Egypt- Ptolemy - - - Line 8th.

- statue of pure gold in all the chief houses of the land in Egypt, in the sanctuary, with shrines of the Gods of the country. So as for him on the day of grand Panagyries (ie.) of the going out of the God in the pure house of his statue; afterwards for them to carry, in the appointed manner, raising them the shrine and statue of the God.

illustrious the Lord beneficent, with them: to make that shrine conspicuous, in — — —

Line 9th ..

— — The crown of Egypt of gold, on the top of that shrine, for the distinction of a king; of asps above the shrines. Also the pschent in the midst above the same, since that it was decorating his divine majesty when he entered Memphis to have done for himself all the ceremonies for the coming of a king to that temple when he took his royal title in the prescribed manner: to cause to be in the top of the square stone with those ornaments in place of the asps of the pschent.

Line 10th ..

— — — Lower Egypt. To make a feast and offering to the image of him who is lord of Upper and Lower Egypt, Because it, the last day of Mesore, is the birth day of the God Epiphanes Eucharistus, enduring for a Panagyry and feast in the divine temples before. Likewise the 17th .. day of Phaophi, the day of his making for himself the instituted royal feast of the reception of his royalty

from his father - thence for him being to all others -- Line 11th.

Also let be celebrated those days, the 1st .. and last in each month by a Panagyry in the temples of Egypt. Also let them offer what is proper, incense and offerings and libations and to do all other things appointed to do in Panagyries, in those on each month, -- and all other things done in those Panagyries, announcing to all men to pay honors in the temple

Line 12th.

--- Ptolemy ever-living beloved of Phtah, the God illustrious the lord beneficent. In the spring from the first of Thouth to the fifteenth day, with garlands on their heads celebrating Panagyries and sacrifices and on altars offering libations and all other things appointed to make offerings.

The priests belonging to Egypt shall be called the priests of the God illustrious, besides also the title of the priests of them (ie. the Gods of Egypt) Let them write - - -

Line 13th

- priestly title of God Epiphanes Eucharistus on the seal ring on their hand. Then so that for his (honor) it may be in the power of persons, that they being pure may set up likewise a shrine of the God Epiphanes Eucharistus, causing it to be in their houses. Let them celebrate Panagyries and those feasts on month and year; to make it known to others, that being a defender of those of Egypt, in worshipping-

Line 14th

- writing this on a tablet of fine stone in the writing of the Gods., the writing of the multitude, the writing of the Greeks, to cause to set up in the temples of Egypt of the first, second and third rank, near the image of the king of Egypt, Ptolemy the eternal the beloved of Phtah a God illustrious a lord beneficent..

The End.

Ptolemy

The inscription on the Rosetta Stone, a statute of the priests of Egypt decreeing an apotheosis to Ptolemy Epiphanes, fails to furnish the student of history with that amount of information his love of ancient lore had anticipated. It commemorates the policy, and perhaps the gratitude of the priests for subserviency to their interests; but makes only incidental mention of the principal events of the times. It is therefore from contemporary authors, rather than from the Stone itself, that we gather the history of this reign. From these we learn

that Ptolemy Epiphanes, the fifth of the line of Ptolmaic monarchs, was about five years old at the death of his father? (Hieronym in Dan. pl. 11, 24. Justin XXX, 2, 4.) and the reins of government were immediately assumed in his name by the favorite and minister of the late king, Agathocles. The death of Philopator was even left a secret for some time by the favorite, in order that he and his sister Agathoclea might possess themselves of the treasures in the palace and concert measures for defending their power. Hippolemus, their chief adversary, was absent from Alexandria, but notwithstanding this advantage they were unable to face the indignation of the populace and a revolution arose in which Agathocles, his mother

and sister and all their chief supporters were put to death. After this, Scipio, obtained possession of the kings person, but was soon compelled to yield to Eulæus, who assumed the chief administration of affairs. The new minister, however, though popular with the Alexandrians, and having the qualities of a brave soldier, was wholly incompetent for the position in which he was placed, and the affairs of the kingdom fell into the utmost disorder. (Polyb. XV 25. 33. XVI 21, 22.) Meanwhile the two monarchs Philip king of Macedon and Antiochus III of Syria, had determined to take advantage of the minority of Ptolemy and entered into a league to dispossess him of the crown and divide his dominions between them. In pursuance of this arrangement Antiochus invaded Cœlosyria, while

Philip reduced Ptolemy and the cities in Asia which were subject to Egypt (Polyb. XV. 20).

Justin tells us that in this emergency the Egyptian ministers had recourse to the powerful intervention of Rome and sent an embassy to place the young king and his dominions under the protection of the Republic. The Senate readily accepted the overture, and sent as ambassadors to Egypt, C. Claudius Nero, M. Aemilius Lepidus, and Publius Sempronius Sudi-tanus, one of whom, Lepidus, appears to have even assumed the title of Guardian of Ptolemy Justin XXX. III. They commanded both Philip and Antiochus to desist from aggressions and restore the cities they had already conquered. The successes of the Syrian

ling had in the meantime been rapid and important. He defeated Scopas, the general of Ptolemy, in a decisive action at Panium, and shut him up within the walls of Sidon, where he was at length compelled by famine to surrender: and this advantage was followed by the reduction of Jerusalem and the conquest of all Cœlosyria, Phœnicia and Judea. (Polyb. XVI. 39) Whilst Antiochus himself was thus wresting from the crown of Egypt the possessions it had so long held in Syria, his generals reduced all the cities in Cilicia and Lycia which had hitherto been subject to the Egyptian monarchy. But his career of conquest was now checked by the Roman embassy, commanding him to refrain from further hostilities and to restore all the conquered cities.

In order to evade this demand without openly opposing the power of Rome, he concluded a treaty with Egypt, by which it was agreed that Ptolemy Epiphanes should marry Cleopatra, the daughter of Antiochus, and receive back the Syrian provinces as her dowry. [Polyb. III 2, XVI 39, XVIII 3-34. Liv. XXXI 2, 9. Justin XXX 3. Joseph. Ant. XII. 4 §1 Hieronym. XI 14-17] This treaty took place 199 B.C., but the marriage was not actually solemnized until six years after. During this interval, the peace between Egypt and Syria continued unbroken; while the administration of the former kingdom was placed in the hands of Aristomenes, a man who in every way worthy of the charge. We are told that under his wise and vigorous govern-

ment, the taxes were reduced, order restored and the country recovered in great measure, from the disorders of the reign of Philopator. Yet the period of his administration was not unmarked by civil troubles; a formidable revolt broke out in Lower Egypt and it was not till after a long and arduous siege that Lycopolis, where the rebels had established their head-quarters, was taken, and the insurrection suppressed. [Diod. Exc. Vales p 574. Polyb XV 33.] The taking of this city is the great action ascribed to Epiphanes in the inscription on the Rosetta Stone: and is expressly compared to a similar feat performed by Horus, the son of Isis, the last Pharoah of the eighteenth dynasty and the only other instance of a king of Egypt being deified during his lifetime. At a subsequent

period, Scopas, the general who had opposed Antiochus appears to have attempted to excite a revolt in Alexandria itself, but his designs were discovered and he was immediately put to death. [Polyb. XVIII. 30. 31] In consequence of this last attempt the kings guardians and ministers determined to declare him of full age and the ceremony of his coronation was solemnised with great magnificence. He seems to have been under fourteen years of age, which, according to Modern Chronologists was the age for the majority of Egyptian kings. For Polybius, speaking of Ptolemy Philometor, says that the ceremony called ἀναλαβεῖν ἡβῆσαι, which was that of coronation, took place when the prince came of age [ὅταν εἰς ἡλικίαν ἔλθωσιν Polyb XVIII 10.] and that the ministers of Epiphanes hastened his coronation from political motives, for he was not yet

of age. [ουδεπω μεν της ηλικιας καθεστηκυιας Polyb XVIII 38.] It is probably to this circumstance that the epithet νεον in the first line of the inscription refers; for Eusebius gives to Ptolemy Auletes, who ascended the throne before his majority, the title of Πτολεμαιος νεος ὁ και Δαονυσος [Euseb. Chron. p. 344.]

The decree which has been preserved to us on the Rosetta Stone, is supposed to have been passed about this time.

Some three years afterwards, the marriage with the Syrian princess Cleopatra was solemnised at Raphia. [Liv XXXV, 13.] The war between Antiochus and the Romans was at this time on the eve of breaking out, and the former had doubtless hoped to attach the Egyptian king to his cause.

But Cleopatra regarded the interests of her husband rather than those of her father; and Ptolemy continued steadfast in his allegiance to Rome. On the outbreak of the war he sent an embassy to the Senate, with a large present of money and offers of assistance, both of which were however declined; and again in the following year, we find him sending a fresh embassy, to congratulate the Romans on their victory over Antiochus. [Liv XXXVI 4, XXXVII 3] But though the encroachments of the Syrian king upon his Egyptian neighbour had been one of the pretexts of the war, Ptolemy derived no advantage from the treaty which concluded it, and Antiochus in defiance of it promise, still retained possession of Coelesyria and Phoenicia. We know little of the reign of Ptolemy Epiphanes from

the time that he himself assumed the government; but we are told that as long as he continued under the guidance and influence of Aristomenes, his administration was equitable and popular.

Gradually however he became estranged from this able and virtuous minister and threw himself more and more into the power of flatterers and vicious companions, until at length he was induced to rid himself of Aristomenes, who was compelled to take poison. Polycrates, who appears to have enjoyed great influence with the king after this period, shared in his vices and encouraged him in his effeminacy, studiously keeping him aloof from all part in military affairs. The only event which

is recorded of this period is a second revolt in Lower Egypt, which was successfully subdued by Polycrates and the leaders of the insurrection, who from their names which are given by Polybius, must have been native Egyptians, were barbarously put to death by Ptolemy himself. [Diod. Exc. Vales p. 574. Polyb. XXIII 16.]

Towards the close of his reign, Ptolemy seems to have conceived the project of recovering Coelosyria from Seleucus, the successor of Antiochus, and had assembled a large mercenary force for that purpose: but having by an unguarded expression excited the apprehensions of some of his friends, he was cut off by poison in the twenty fourth year of his reign and the twenty ninth

of his age B.C. 181. [Hieronym ad Dan XI 20 - Joseph. Ant. XII 4 §11]

The character of Ptolemy was not such as to merit the epithet of Epiphanes, the illustrious. It was feeble, effeminate and vicious and his reign will be better remembered as the date of the Rosetta Stone than as the era of any great event.

Appendix

We have placed in an appendix several matters of no secondary importance, but, for the most part, not included in the original plan of our work. The first of these being

A Facsimile of the Demotic Text of Rosetta. This is a copy reduced by careful measurement, with a scale of ½, from the plaster cast in possession of the Philomathean Society. It has occupied many hours in its preparation, and it is hoped will be found perfectly accurate. The portion copied includes, besides the Demotic, adjoining lines of the Hieroglyphic and Greek texts. As will be noticed, the stone is defaced in many places and the lines are by no means straight. The division into two parts does not exist on the stone, but was made to admit of binding. Next is given

An Analysis of the last line of the Demotic, with corresponding passages of the other texts. Neither time, nor the limits of our book would allow of the whole text being published in this form, but, as has already been intimated, it may be so done at a future day. Lenormant in his "Essay on the Greek Text" says the demotic text would have, without doubt, furnished great lights had I been able to study it. The truth of this remark has been shown in the restorations of the Greek Text (which see). It has also suggested to me the true rendering of the Hieroglyphic in many places, among which are L. 2. III, 6 VI, 6. XV, 7. X 10. XIV. 11, XXIII-XXV, 14, VI. The demotic dialect has hitherto been but little studied and this, together with the fact that but a single member of the committee has been engaged in that part of the work which treats of it, may perhaps be an excuse for crudities, should such appear.

The Greek Text with its lacunae restored, follows. At the foot of the

page, after the number of the line is given, first, the initials of the proposer, then the corresponding Egyptian texts, and, finally the other proposed restorations; that our readers may judge of them for themselves. Eight are original with myself. As the "Translation of the Greek Text" was in print before my demotic studies were sufficiently advanced to enable me to decide fully on all the restorations, the following changes should be made in it. At the end of L. 40, read, "the eponymic panagyries" (i.e. panagyries named after the gods, analogous to our Saints days.) L 44 "the Temple at Memphis to perform for him..." L 45 "ten golden phylacteries announcing that..." L 47 "a feast and a panagyry in the Temples of Egypt..." L 49. "each year throughout the Temples, and all the land"... In Line 3 of the Greek Text, the second "και των" should be omitted, and in Line 4, after αδελφων, the words "και θεων Ευεργετων" inserted.

<u>The Demotic Alphabet</u> has been based upon a careful comparison of proper names. The hieratic signs have been taken from Champollion's Grammar both here, and on Pages 142-144, The Leyden Papyrus mentioned is an Egyptian manuscript at Leyden, in which about 300 demotic words have been transcribed into Greek letters. I have quoted it at second hand, generally from the work of De Rougé mentioned on Page 38. The Coptic alphabet, almost the same as Greek, is

Capitals,	Α, Β, Γ, Δ, Ε, Ζ, Η, Θ, Ι, Κ, Λ, Μ, Ν, Ξ, Ο, Π, Ρ, Ϲ, Τ, Υ, Φ, Χ, Ψ, Ω, Ϣ, Ϥ, Ϧ, Ϩ, Ϫ, Ϭ, Ϯ.
Small Letters,	α, β, γ, δ, ε, ζ, η, θ, ι, κ, λ, μ, ν, ξ, ο, π, ρ, ϲ, τ, υ, φ, χ, ψ, ω, ϣ, ϥ, ϧ, ϩ, ϫ, ϭ, ϯ.
Value.	a, b, g, d, e, z, ē, th, i, k, l, m, n, x, o, p, r, s, t, u, ph, ch, ps, ō, sch, f, kh, h, dg, sk, ti,

May our readers derive a pleasure from this book equal to that we have had in its preparation — Et jam finitum est!

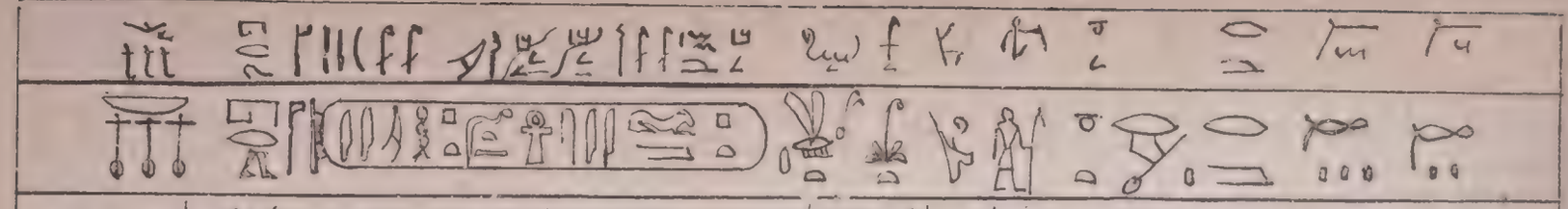
Dec 17th 1858.

Chas. R. Hale.

ΒΑΣΙΛΕΥΟΝΤΟΣΤΟΥΝΕΟΥΚΑΙ ΠΑΡΑΛΑΒΟΝΤΟΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΚΥΡΙΟΥ

ΒΑΣΙΛΕΙΩΝΜΕΓΑΛΟΔΟΞΟΥΤΟΥΤΗΝΑΙΓΥΠΤΟΝΚΑΤΑΣΤΗΣΑΜΕΝΟΥΚΑΙΤΑΠΡΟΣΤΟΥΣ

C.R.H.



Eucharistus	god Epiphanes	beloved of Ptah	Ptolemy everliving	king of Egypt	of	the image	where	3rd	2nd
nel-nofre / ⲛⲉⲗ ⲛⲟⲩϥⲉ	hr	tar	mai Ptah	dgt	ench	Ptemis	st	n	khnt.	rma	meh3	meh2
ⲛⲉⲗ ⲛⲟⲩϥⲉ		ⲧⲁⲣ	ⲙⲁⲓ ⲡⲧⲁϩ	ⲇⲓⲕⲏ	ⲁⲛϧ	ⲡⲧⲏⲙⲓⲥ	ⲥⲧ	ⲛ	ϧⲏⲛⲧ	ⲣⲙⲁ	ⲙⲉϩ3	ⲙⲉϩ2

ⲧⲟⲩ αἰωνοβίου XXX XXIV XXVIII	Βασιλέως XXVIII	εἰκοστῇ XXVI XXX	πρὸς τῇ XXIV	καὶ τριτωνιέρων XXIII XXII	καὶ δευτερων XXI XX

forever	who lives	the king	of	divine	image	at the place of	3rd	temples	2nd	temples

? = 1st, of the first order.

XX ⲛ-ⲛ-ⲙⲛⲓ temples, Copt. ⲛⲓⲉⲣⲡⲏⲧⲉ (in sing. ⲉⲣⲡⲉⲓ a temple); ⲓ = plural termination = ⲉ or ⲓ, corresponds to Copt. ⲓ,ⲉ, ⲏⲧⲉ, ⲟⲩ, ⲟⲥ, which are still added to a few nouns. The most do not change their termination in the plural.

XXI. 4 = sign for 2, ˚ = formative of ordinals.

XXII. ⲛ-ⲁⲣⲓ-ⲏⲓ, temples. See XVIII. XX.

XXIII. ⲇ. sign for 3. ˚ formative of ordinals.

XXIV. ⲓϩ ⲥⲛ ⲉⲧⲙⲁⲁ, at the place, Copt. ⲉⲧ ⲙⲁ, ⲉⲣⲁⲧ, ⲙⲁⲁ place. Analogous to ⲉⲣⲙⲁⲁ = in the same place (of ⲉⲣ, in, or at, ⲙⲁⲁ = place). hg. . The form ⲓ is sometimes omitted. ⲓϩ may be a plural, used in forming the adverb. Compare Lat. imprimis.

XXV ⲩ ⲡ masc. sing. art. Copt. ⲡⲓ. ⲥⲥ ⲓⲟⲩϩ, an image, Copt. ⲧⲁⲧⲱⲧ. In Cop. a time, and a covenant denotes omission of a vowel as ⲑⲥ = ⲑⲉⲟⲥ. god. ⲓ det of statue, hg. ht.

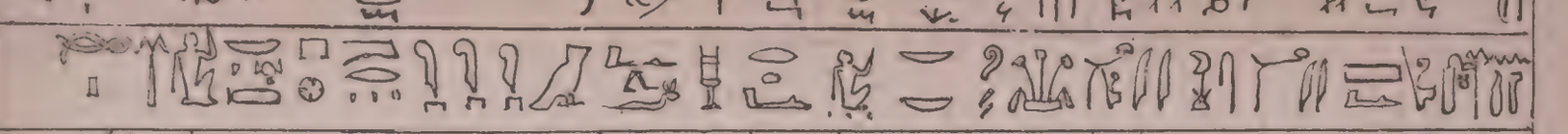
XXVI. ⲩ ⲡ the. ⲓ divine, here, ideograph. See XVII.

XXVII. - ⲛ = of, Copt. ⲛⲣ ⲩⲓ ... ; takes place of ⲕ hg. det of names of kings, ht. ⲓⲓⲓ( ) derm. probably from ht., but being slightly changed, final characters were read perhaps ⲩⲓ over grand. Compare Copt. ⲫⲟⲩⲣⲟ king, ⲫⲟⲣⲉ splendor, the article being here prefixed; also hg. , L.g. VII. ⲥⲧ st, (ⲧ = ⲥ ⲭ = ⲧ) king, hg. from Copt. ⲥⲟⲩⲧⲛ̄ to direct, or perhaps an obsolete ⲥⲓⲧ, king. See De Saulcy's Analysis.

XXVIII ⲛ-ⲡ. the copt ⲡⲓ. ⲥⲓ. ⲥⲏ, contracted for ⲥⲓⲱ (line V) life, Copt. ⲁϥⲉ. ⲥⲓⲛ = the living, or he who lives.

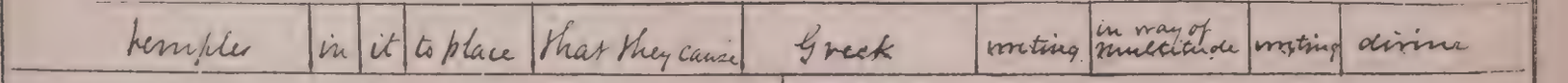
XXIX. ⲩ, ḥ. to. Copt ⲫⲓ, hg. .

XXX ⲥⲛ dgt. forever, Copt ⲟⲉⲓⲧ to remain hg . ⲥⲧ, t, a form hg. = ht. ⲇⲙ.



1st	of	Egypt		temples	in	to set up it	to cause	Lords of Egypt	of	writing	the people	of	writing	of the land
mer-h	m			erpei	m	ha-f	rta	neb	Chemmi	n	sehai	sehai	n sehai	
ⲙⲉⲣϩ	ⲙ	ⲙⲓⲃⲓ ⲁⲓ	ⲏⲓ	ⲉⲣⲡⲉⲓ	ⲙ	ϩⲁ-ϥ	ⲣⲧⲁ	ⲛⲉⲃ	ⲭⲏⲙⲓ	ⲛ	ⲥⲉϩⲁⲓ	ⲥⲉϩⲁⲓ	ⲛ ⲥⲉϩⲁⲓ	ⲧⲏⲛⲉ ⲧⲁ

ΕΥΕΚΑΣΤΩΤΩΝΤΕΠΡΩΤΩΝ XIX	ΚΑΙ ΚΑΤΑΣΤΗΣΑΙ XVIII XVII	ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ XIV	XIII	ΚΑΙ ΕΓΧΩΡΙΟΙΣ XII	XI	ΙΕΡΟΙΣ X



temples	in	it	to place	that they cause	Greek	writing	in way of mediation	writing	divine

X. 𓃀, khr. property of, Copt. ϩⲁⲣⲟ of a commander, Compare Greek ὑπαρχω. In hg. Line 5, 𓈖𓊪𓏏𓄿𓏏𓈖𓇋𓂋𓏏 = established in the possession of him, and his children, Ch. Gr. 470. 𓏏 = ϩⲣ.. In dem., Lg. 𓏏𓈖𓏏 = Gr. τιμια, in sing 𓏏𓃀 (ϩⲣⲧⲟ) = established possessions τιμιον. 𓂝 = a god, Copt. ⲧⲁⲣ, Ahatchut = ⲧⲱⲣⲓ. 𓂝 det. of 𓂝, as its hh. equiv. 𓁹 = hg. 𓊪. See Ch. Gram. 10 q. 19.

XI 𓏛𓂻 schwou, Copt. ⲥⲭⲁⲓ, (See IX.) writing.

XII 𓋴, t. manner, Copt ⲧⲉ ϩ| at, multitude Copt. ⲁⲧⲟ.

XIII 𓏛𓂻 schaou, writing, Copt. ⲥⲭⲁⲓ. See IX.

XIV 𓅱𓅱𓏏𓂝 ou-i-n-n, Greek, (Ionian) Copt. ⲟⲩⲉⲓⲛⲛⲁⲛ. 𓏏 = det of foreign names hg. 𓉐.

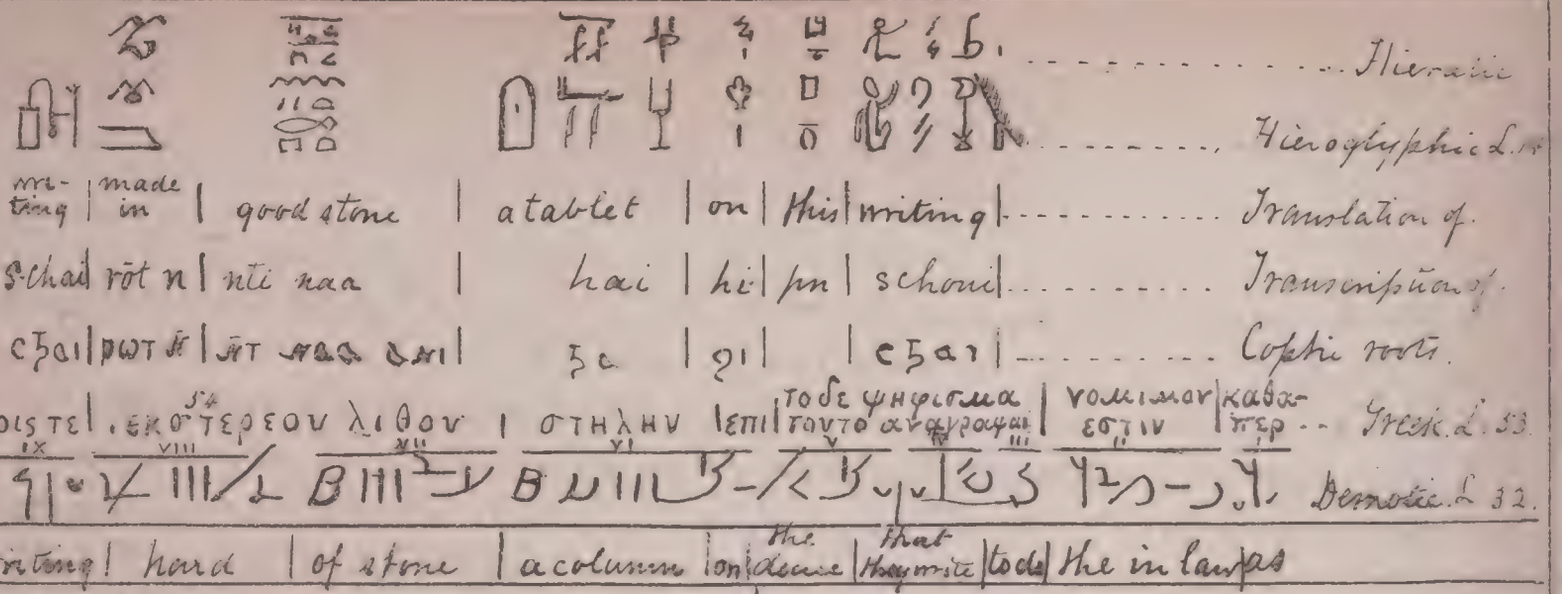
XV. 𓅱 nte, formative of subjunctive, Copt ⲛⲧⲉ ϩ|, i, = plural termination, See IV. 𓈖 = r, to make, Copt ⲉⲣ. or, perhaps, = hg. 𓇋 in, with same sense.

XVI. 𓏛𓂻, ef, prefixed to a root gives participial force, as ⲉⲩⲭⲏ placed, from ⲭⲏ to be placed; 𓂋 task to set, Copt ⲧⲉⲥ 𓏛𓂻 = to make setting, to cause to set.

XVII 𓂋 y.f. Copt. ⲩ, hg. 𓈖, him, or it.

XVIII _ n, in, Copt. ⲛ hg. 𓏏𓏏 ϩ = plural def. article. Copt. ⲛ or ⲛⲓ. 𓂝𓃭𓏏𓏏ϩ| a-p-ihi temple. Ackerblad suppose from Apis, as if all temples were named after him, (as Gr. Απιεωρ) But later however from ⲁⲫⲉ, head, chief, and hi, (old form of Copt ⲏⲓ) house. Compare hg. d. 8, where 𓉐𓏏, chief house, corresponds to Gr. ιερον, and dem. 𓂝𓃭𓏏ϩ|. 𓃭 which is generally = h, seems, as its hg. equiv, ideograph of house, 𓉐 hg. 𓂝 det of sacred things, as in X.. With this group often omitted.

XIX | sign for one, ordinal sign hg.



writing	made in	good stone	a tablet	on	this	writing	..... Hieratic
							..... Hieroglyphic L. 54
s-chai	rōt n	nti naa	hai	hi	pn	schoni	..... Transcription of
cϧai	ρωτ ⲙ	ⲛⲧ ⲛⲁⲁ ⲉⲛⲓ	ϧⲁ	ϩⲓ		ⲉϧⲁⲓ	..... Coptic roots.

ΤΟΙΣ ΤΕ | ΕΝ ΟΙ ΤΕΡΕΟΥ ΛΙΘΟΥ | ΟΤΗΛΗΝ | ΕΠΙ | ΤΟΔΕ ΤΟ ΨΗΦΙΣΜΑ | ΑΝΑΓΡΑΦΩΣΙ | ΝΟΜΙΜΟΝ | ΚΑΘΑ-ΠΕΡ ... Greek L. 53.

Demotic L. 32.

writing	hard	of stone	a column	on	the decree	that they write	to do	the in lapis

The Greek immediately preceding the part according with the commencement of this line, gives, "that it may be known why those in Egypt may honor and honor the god Epiphanes Eucharistus, the king, as is right," &c., to which the demotic, and what remains of the hieroglyphic text, essentially accord.

I. r, n. to, Copt ⲛ; ⲙ, ⲇ, measure Copt ⲙⲁⲓ measure; hence ⲙⲁ, ⲙⲁⲓ = as.

II. ⊃, p, masc. sing. article Copt ⲡⲓ; ⊃ mn, in, Copt ⲙⲛ̄. ⲙⲁⲁ hapou, law Copt ϩⲁⲡ. The order of letters is here changed, as in ⊂ⲓⲓⲓⲓ⊃ⲙⲁ Ptlomis, for compactness. The article frequently precedes this preposition and a noun considered as one, as ⲟⲓⲙⲁ ⲙⲛ̄ ⲭⲏⲙⲓ Egypt L. 2. Group = the in law = that which is legal.

III. ϩ, t, to do, Copt ⲧ to give: the meaning to make or do is preserved in the word ⲧⲥⲁⲃⲉ to make wise, ⲥⲁⲃⲉ = wise.

IV. ⊍ nte formative of subjunctive, Copt. ⲛⲧⲉ, ⲓ = i plural affix. ⊍ scha to write Cop ϲϧⲁⲓ. hrnp = that they write.

V. ⊃, p, masc. sing. art. ⊂ⲓⲓⲓ⊃ outa, a decree, Cop. ⲟⲩⲉⲧ to divide; compare Lat. decerno & decretum. hg 𓏏 mentut = established

VI. – n, on. Copt. ⲛ hg. ⲙⲛ ⲡ ⲓⲓⲓ⊃ meit = a column, Cop. ⲟⲩⲉⲓⲧ: B det. = hg 𓉔.

VII. ⲓⲓⲓ⊃ ani Copt. ⲁⲛⲓ. (I give ⲁ = n on Brugsch's authority.) B det. of stone

VIII. ⲓⲓⲓ⊃ . dgri, hand; Copt. ϫⲱⲣⲓ strong. ⊃ det. of words implying strength or force, hg. 𓂝, ht. ⊂.

IX. ϩ|ⲙ sch-am. writing, Copt. ϲϧⲁⲓ. hg. 𓏏 𓊪 s-ch. on-t

Greek Text.

Βασιλεύοντος τοῦ νέου, καὶ παραλαβόντος τὴν βασιλείαν παρὰ τοῦ πατρὸς, κυρίου βασιλείων μεγαλοδόξου, τοῦ τὴν Αἴγυπτον καταστησαμένου, καὶ τὰ πρὸς τοὺς θεοὺς εὐσεβοῦς ἀντιπάλων ὑπερτέρου, τοῦ τὸν βίον τῶν ἀνθρώπων ἐπανορθώσαντος, κυρίου τριακονταετηρίδων καθάπερ ὁ Ἥφαιστος ὁ μέγας βασιλέως καθάπερ ὁ Ἥλιος μέγας βασιλεὺς τῶν τε ἄνω καὶ τῶν καὶ τῶν κάτω χωρῶν ἐκγονος θεῶν φιλοπατόρων ὃν ὁ Ἥφαιστος ἐδοκίμασεν ᾧ ὁ Ἥλιος ἔδωκεν τὴν νίκην εἰκόνος ζώσης τοῦ Διὸς υἱὸν τοῦ Ἡλίου, Πτολεμαῖον αἰωνόβιον ἠγαπημένον ὑπὸ τοῦ Φθᾶ, ἔτους ἐνάτου, ἐφ' ἱερέως θεοῦ τοῦ Ἀλεξάνδρου, καὶ θεῶν Σωτήρων, καὶ θεῶν Ἀδελφῶν, καὶ θεῶν Φιλοπατόρων, καὶ θεοῦ Ἐπιφανοῦς Εὐχαρίστου, ἀθλοφόρου Βερενίκης Εὐεργέτιδος Πυρρὰς τῆς Φιλίνου, κανηφόρου Ἀρσινόης Φιλαδέλφου Ἀρείου τῆς Διογένους, ἱερείας Ἀρσινόης Φιλοπατόρος Εἰρήνης τῆς Πτολεμαίου, μηνὸς Ξανδικοῦ τετράδι, Αἰγυπτίων δὲ, Μεχεὶρ ὀκτωκαιδεκάτῃ. Ψήφισμα. Οἱ ἀρχιερεῖς καὶ προφῆται καὶ οἱ εἰς τὸ ἄδυτον εἰσπορευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν, καὶ πτεροφόραι καὶ ἱερογραμματεῖς, καὶ οἱ ἄλλοι ἱερεῖς πάντες οἱ ἀπαντήσαντες ἐκ τῶν κατὰ τὴν χώραν ἱερῶν εἰς Μέμφιν τῷ βασιλεῖ πρὸς τὴν πανήγυριν τῆς παραλήψεως τῆς βασιλείας τῆς Πτολεμαίου αἰωνοβίου ἠγαπημένου ὑπὸ τοῦ Φθᾶ, θεοῦ Ἐπιφανοῦς Εὐχαρίστου, ἣν παρέλαβεν παρὰ τοῦ πατρὸς αὐτοῦ, συνελθόντες ἐν τῷ ἐν Μέμφει ἱερῷ τῇ ἡμέρᾳ ταύτῃ

Εἶπαν· Ἐπειδὴ βασιλεὺς Πτολεμαῖος αἰωνόβιος, ἠγαπημένος ὑπὸ τοῦ Φθᾶ, θεὸς Ἐπιφανὴς Εὐχάριστος, ὁ ἐκ βασιλέως Πτολεμαίου καὶ βασιλίσσης Ἀρσινόης θεῶν φιλοπατόρων, καταπολλὰ εὐεργέτηκεν τὰ θεῖα καὶ τοὺς ἐν αὐταῖς οὔσας, καὶ τοὺς ὑπὸ τὴν ἑαυτοῦ βασιλείαν τασσομένους

Restorations (see Page 139,) bracketed in the text are designated, those of Form by P., Synonomy by Syn., Letter-forms by Let., and my own by C. R. B. The same letters also marking the other restorations cited after the corresponding hieroglyphic and demotic passages. In a few instances which will be noted, a different reading was employed in the "Translation of the Greek text" from that finally adopted. Errors of spelling &c. of the stone are put in facsimile, in footnotes.

* ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ.

ἅπαντας ὑπαρχων θεος εκ θεου και θεας, καθαπερ Ὡρος ὁ της Ισιος και Οσιριος υιος, ὁ επαμυνας τῳ πατρι αυτου Οσιρει, τα προς θεους ενεργετικως διακειμενος, ανατεθεικεν εις τα ἱερα αργυρικας τε και σιτικας προσοδους, και δαπανας πολλας ὑπομεμενηκεν ἑνεκα του την Αιγυπτον εις ευδιαν αγαγειν, και τα ἱερα κατασθησασθαι· ταις τε σαυτου δυναμεσιν περιλαμβανθρωπηκε πασαις, και απο των ὑπαρχοντων εν Αιγυπτῳ προσοδων και φορολογιων, τινας μεν εις τελος αφηκεν, αλλας δε κεκουκουφικεν, ὁπως ὁ τε λαος και οἱ αλλοι παντες εν ευνομιᾳ ωσιν επι της ἑαυτου βασιλειας· τα τε βασιλικα οφειληματα, ἃ προσωφειλον οἱ εν Αιγυπτῳ και οἱ εν τῃ λοιπῃ βασιλειᾳ αυτου, ὀντα πολλα, τῳ πληθει αφηκεν, και τους εν ταις φυλακαις ἀπηγμενους, και τους εν αιτιαις ὀντας εκ πολλου χρονου, απελυσε των ενκεκλημενων· προσεταξε δε και τας προσοδους των ἱερων και τας διδομενας εις αυτα κατ' ενιαυτον συνταξεις, σιτικας τε και αργυρικας, ὁμοιως δε και τας καθηκουσας απομοιρας τοις θεοις απο τε της αμπελιτιδος γης, και των παραδεισων και των αλλων των ὑπαρξαντων τοις θεοις επι του πατρος αυτου μενειν επι χωρας προσεταξε δε και περι των ἱερεων ὁπως μηδεν πλειον διδωσιν εις το τελεστικον οὗ ετασσοντο ἑως του πρωτου ετους επι του πατρος αυτου· απελυσεν δε και τους εκ των ἱερων εθνων τον κατ' ενιαυτον εις Αλεξανδρειαν καταπλουν· προσεταξεν δε και την συλληψιν των εις την ναυτειαν μη ποιεισθαι· των τ' εις το βασιλικον συντελουμενων εν τοις ἱεροις βυσσινων ὁθονιων απελυσεν τα δυο μερη· τα τε ολοσχερη παντα εν τοις προτερον χρονοις αποκατεστησεν εις την καθηκουσαν ταξιν φροντιζων ὁπως τα ειθισμενα συντελῃται τοις θεοις κατα το προσηκον· ὁμοιως δε και, το δικαιον πασιν απενεμεν, καθαπερ Ἑρμης ὁ μεγας και μεγας· προσεταξε δε και τους καταπορευομενους εκ των μαχιμων και των αλλων των αλλοτριᾳ φρονησαντων εν τοις κατα την ταραχην καιροις, κατελθοντας μενειν επι των ιδιων κτησεων· προειρηθη δε και ὁπως εξαποστελλωσιν δυναμεις ἱππικας, τε και πεζικας, και νηες, επι τους επελθοντας επι την Αιγυπτον, κατα τε την θαλασσαν, και την ἠπειρον, ὑπομεινας δαπανας, αργυρικας τε και σιτικας, μεγαλας, ὁπως τα θ' ἱερα και οἱ εν αυτῃ παντες εν ασφαλειᾳ ωσιν· παραγενομενος δε και εις Λυκων πολιν, την εντῳ Βουσιριτῃ νομῳ κατειλημμενην, και ωχυρωμενην προς πολιορκιαν ὁπλων τε παντοδαπων και βελων, ταχεως κατελυσεν, και τα αλλα χωρια πασης, ὡς αν εκ πολλου χρονου συνεστηκυιας της αλλοτριοτητος τοις επισυναχθεισιν εις αυτην ασεβεσιν, οἵ

* προσεταξεν † πλαντας ‡ χωρηλι § χρονους

σαν εις τε τα ἱερα, και τους εν Αιγυπτῳ κατοικουντας, πολλα κακα συντε-
τελεσμενοι, και αντικαθισας, χωμασιν τε και ταφροις και τειχεσιν αυτην αξ
ιολογοις περιελαβεν, τουτε Νειλου την αναβασιν μεγαλην ποιησαμενουεν-
τῳ ογδοῳ ετει, και εἰθισμενου καταπλυζειν τα πεδια, κατεσχεν εκ πολλων
τοπων, οχυρωσας τα στοματα των ποταμων, χωρηγησας εις αυτα χρημα
των πληθος ουκ ολιγον, και καταστησας ἱππεις τε και πεζους προς τη φυ-
λακη αυτων, εν ολιγῳ χρονῳ την τε πολιν κατα κρατος ἑιλεν, και τους εν
αυτη ασεβεις παντας διεφθειραν, καθαπερ Ἑρμης και Ὡρος ὁ της Ισιος
και Οσιριος υἱος εχειρωσαντο τους εν τοις αυτοις τοποις αποστανταςπρο-
τερον, τους αφηγησαμενους των αποσταντων επι τον εαυτου πατρος, και την
χωραν [συ]χλησ[α]ντας, και τα ἱερα αδικησαντας, παραγενομενος εις Μεμ
φιν σαμυνωνη τω πατρι και τη εαυτου βασιλεια, παντας εκολασεν καθη-
κοντως καθ' ὁν καιρον παραγενηθη προς το συντελεσθη[ναι αυτῳ τα] προσ-
ηκοντα νομιμα τη παραληψει της βασιλειας· αφηκεν δε και τα ε[ν] τοις ἱερ-
οις οφειλομενα εις το βασιλικον ἑως του ογδοου ετους, οντα εις σιτου τε και
αργυριου, πληθος· ουκ ολιγον, ως αυ[τως δε και] τας τιμας των μη συντετελεσ-
μενων εις το βασιλικον βυσσινων ο[θονι]ων, και των συντετελεσμενων τα προσ-
τον διερματισμον διαφορα ἑως των αυτων χρονων· απελυσεν δε τα ἱερα και
της α[ποτεταγ]μενης αρταβης τη αρουρα της ἱερας γης, και της αμπελιτιδος
ομοι[ως] το κεραμιον τη αρουρα· τῳ τε Απει και τῳ Μνευει πολλα εδωρησα-
το, και τοις αλλοις ἱεροις ζωοις τοις εν Αιγυπτῳ πολυ κ[ρε]ισσον των προ αυτου βασιλ-
ειων φροντιζων υπερτων ανηκον[των εις] αυτα διαπαντος, τα τε εις τας ταφας

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26 P Hier. ____ Dem. 𓇋𓏏𓅱𓏏𓏛 Ll. 15 As Horus and Horus the son of Isis

27 Let. Hier. ____ Dem. 𓇋𓏏𓅱𓏏𓏛 Ll. 16 To appears in the battles the mis name.
επιθρεξαντας Heyne. επιφθερσαντας, Ameilhon. ερημωσαντας, P. επιπιεσατας Lon.

28 P. Hier. ____ Dem. 𓇋𓏏𓅱𓏏𓏛 Ll. 16 for the celebration of the taking of authority in the manner to do.

28 P. Hier. ____ Dem. 𓇋𓏏𓅱𓏏𓏛 the royal dues of the imposts on the temples

29 P. Hier. ____ Dem. 𓇋𓏏𓅱𓏏𓏛 in like manner. Ll. 17.

29 P. Hier. ____ Dem. 𓇋𓏏𓅱𓏏𓏛 Ll. 17. garments. The value of hieroglyphic is not clear upon.

30 Let. Hier. ____ Dem. 𓇋𓏏𓅱𓏏𓏛 the import of the artaba. Ll. 17. λ[ε λειπ]μενης
P., Heyne and Lon.

30 P. Hier. ____ Dem 𓇋𓏏𓅱𓏏𓏛 Likewise Ll. 17.

31 " Hier. ____ Dem ____ This part of the sentence is not in the demotic.

31 P. Hier. ____ Dem. 𓇋𓏏𓅱𓏏𓏛 besides what belonged to them other what belongs to their dues. Ll. 18. The repetition is privately for completion

αυτων καθηκοντα δίδους δαψιλως και ενδοξως, και τα τελισκομενα εις
τα ιερα μετα θυσιων και παννηχυρεων και των αλλων των νομιζομενων
33
τατε τιμια των ιερων, και της Αιγυπτου, διατετηρηκεν επι χωρας ακολου
θως τοις νομοις, και το Απιειον εργοις πολυτελεσιν κατεσκευασεν, χωρη-
γησας [illegible] αυτο χρυσιον, τε [34] και αργυριον, και λιθων πολυτελων, πληθος ουκολ-
ιγον, και ιε[illegible]ς, και ναους, και βωμους ιδρυσατο; τα τε προσδεομενα επισκευ-
ης προσδιωρθωσατο, εχων θεου ευεργετικον εν τοις ανηκουσιν εις το [35] θειον
διανοιαν προσπυνθανομενος τετατων ιερων τιμιωτατα αναγεγραπται επι της
εαυτου βασιλειας, ως καθηκουσαν θ' ων δεδωκασιν αυτω οι θεοι υγιειαν, νι-
κην, κρατος, και τ' αλλ' αγαθ[α παντα], [36] της βασιλειας διαμενουσης αυτω, και
τοις τεκνοις, εις τον απαντα χρονον.

ΑΓΑΘΗι ΤΥΧΗι ! Εδοξε, τοις ιερευσι των κατα την χωραν ιερων παντων,
τα υπαρχοντα τ[ι]μια παντα [37] τω αιωνοβιω βασιλει Πτολεμαιω, η απο μεν
μητρος του Φθα, θεω Επιφανει Ευχαριστω, ομοιως δε και τα των γονεων αυ-
των θεων [*] Φιλοπατορων, και τα των προγονων, θεων Ευεργετων, και τα [38] των θε-
ων Αδελφων, και τα των θεων Σωτηρων, επαυξειν μεγαλως· στησαι δε του αι-
ωνοβιου βασιλεως, Πτολεμαιου, θεου Επιφανους Ευχαριστου, εικονα εν εκασ-
τω ιερω εν τω επιφανεστατω τοπω [39] η προσονομασθησεται Πτολεμαιου του
παμμητορος η Λιγυπτιω η παρεδιπερται ο κυριωτατος θεος τον ιερον διδουσαν τω

32. P. Hier — [illegible] d. sig. and other nos. prayers &c., [illegible]

33. P. Hier. [illegible] L. 4. Silver and [illegible]. Dem. [illegible] line 19 He gave gold silver

34 P. Hier [illegible] L. 5 divinity Dem. [illegible] L. 20. A god beneficient to the gods.

35. P. Hier [illegible] L. 5. and all the blessings. Dem. [illegible] L. 21. And all other good things.

36 P. Hier. [illegible] L. 6 in respect of their inherited honours Dem. [illegible] L. 21. The prerogatives.

37. P. Hier — Dem. [illegible] Gods Evergetae who made to be those who made him to be (i.e. ancestor of his ancestors) those of L. 22.

38. P. Hier — Dem. [illegible] L. 23. In the chiefest place.

39. Let. Hier [illegible] ...mi Egypt. Dem. [illegible] L. 25 to put it in the manner of Egypt. [illegible] τον νομιμον] τροπον ἀπειλημμ[ενος τ]ης τον τιμιω
τατον] Heyne. [τον επιχωριον] P. [τον ευπρεπεστατον] Leo.

*ΙΕΡ-ΣΠ

ΦΙΛΙΠΛΤΟΡΩΝ

σπλσν νικητικον ἃ εσται κατασκευασμενα [τον Αιγυπτιον][40] τροπον, και τους
ιερεις εις θεραπευειν τας εικονας τοις της ημερας και, παρατιθεναι αυταις ιερον
κοσμον, και ταλλα τα νομιζομενα συντελειν, καθα. και τοις αλλοις θεοις, εν
[αις επωνυμους π]αν[41]ηγυρεσιν: ιδρυσασθαι δε Βασιλει Πτολεμαιῳ, θεῳ Ε-
πιφανει Ευχαριστῳ, τῳ εγ Βασιλεως Πτολεμαιου και Βασιλισσης Αρσιν
οης, θεων φιλοπατορων, ξοανον τε και ναον χρ[υσα εν εκαστῳ των][42] ιερ-
ων, και καθιδρυσαι εν τοις αδυτοις μετα των αλλων ναων, και εν ταις
μεγαλαις πανηγυρεσιν, εν αις εξοδοι αι των ναων γινονται, και τον του
θεου Επιφανους Ευχ[αριστου συνε][43]ξοδευειν· οπως δ' ευσημος ηι τε και
εις τον επειτα χρονον, επικεισθαι τῳ ναῳ τας του Βασιλεως χρυσας βασιλ-
ειας δεκα, αις προσλεισεται ασπις [καθαπερ το κοσμημα][44] των ασπιδοειδων
βασιλειων των επι των αλλων ναων· εσται δ' αυτων εν τῳ μεσῳ ἡ καλου-
μενη Βασιλεια ὑγιεν. Ηι ... ρι βεμερος εισηλθεν εις το εν Μεμφει ιερον οπως αυτῳ
συντελεσθη τα νομιζομενα τῃ παραληψει της Βασιλειας· επιθειναι δε και επι
τον ναον τας Βασιλειας τετρωγορον, και το προμνημενον βασιλειον, φυλακτηρια χρυσα

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40 C.R.H. Hier. 𓂋𓏏𓏏𓏏𓀀𓀀𓀀𓂝𓂝𓂝

[σα δεκα αγγελουντα ὅ[46]τι εστιν του βασιλεως του επιφανη ποιησαντος
την τε ανω και την κατω χωραν και επι την τριακαδα του Μεσορη εν η τα
γενεθλια του βασιλεως αγεται, ὁμοιως δε και [την του Μεχειρ επτα και δεκατην[47]]
εν η παρελαβεν την βασιλειαν παρα του πατρος, επωνυμους νενομικασιν εν
τοις ἱεροις, αἰδη πολλων αραθων αρχηγοι πασιν εισιν, αγειν τας ἡμερας ταυτας
εορτ[ην και πανηγυριν εν τοις κατα την Αι[46]γυπτον ἱεροις καταμηνα, και συντελειν
εν αυταις θυσιας, και σπονδας, και τα λοιπα τα νομιζομενα, καθα και εν τοις αλ-
λοις πανηγυρεσιν· τας τε γενομενας προθε[48]σεις τοις πασι διδοναι επι τοις παρε[49]χομε-
νοις εν τοις ἱεροις αγειν δε εορτ[ην και πανηγυριν τω αιωνοβιω και ηγαπημεν-
ω ὑπο του Φθα βασιλει Πτολεμαιῳ, θεῳ Επιφανει Ευχαριστῳ, κατ ενι[αυ-

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Απιειον ὁπως συν] P. Μεμφ[ει ἱερατ. ὁπως συν]δεν. Μεμφ[ει ἱερατ ὁπως ει αυτῳ συν] Let.

45. C. R. H. Hier — Dem [illegible] a carved wall for a phylacter being added to each with a notice declaring.. L 27. χρυσα δεκα, εν οις γεγραφ-
εται διοτι P. χρυσα δεκα, οἷς εγγραφθησεται ὅτι Let. χρυσα δεκα οἷς γεγραφεται ὅτι Dem

46. Let. Hier [illegible] L. 10 .. of Phaophi the 17th (see Page 99). Dem. [illegible] Mechir the 17th [την του Φαωφι επτα και δεκατην] Den. He would hardly expect a decree drawn up by the priests assembled from different parts of the land (Line 7) for the coronation of the king, to be dated four months after that event, as would be the case if the hieroglyphic date be correct.

47. Let. Hier [illegible] L. 11. a panagyry in the temples of Egypt. Dem. [illegible] L. 28 to celebrate those days, the 17th and 30th, a panagyry each month in the temples of all Egypt. εορτην και πανηγυριν εν τοις κατ Αἰγυπτον P. Εορτ[ας εν πασι τοις κατα την Αἰγυπτον Hegma εορτ[ας και πανηγυρας εν τοις κατα την Αἰγυπτον Den.

48. C. R. H. Hier [illegible] Line 11. announcing to all men what is to be done by them in the temples. [illegible] L. 29 to give an edict for valuable offerings from men for the service of the temples προθ-
[σεις συν αλλοις τοις παρεχομενοις Hegma [σεις διδοναι τοις ἱερευσιν τοις παρε-
χομενοις P. προθε[σεις των αρτων συν αλλοις παρ]εν. Lenormant in condemning Hegma's restoration, admits his ignorance of the corresponding hieroglyphic, and says that when known it will perhaps condemn the reading he proposes himself; and Letronne says "of all the restorations none is satisfactory. I prefer to abstain from giving a vain conjecture".

49. C. R. H. Hier. [illegible] 7° each year in the spring L 12. Dem. [illegible] L. 29 Let them make an illustrious panagyry (throughout) the temples and all

τον κατα τα ἱερα και πασην την [50]χωραν, απο της γονμηνιας του Θωυθ, εφ' ημερας πεντε εν ἁις και στεφανηφορησουσην συντελουντες θυσιας και σπονδας και ταλλα τε καθακοντα· προσαγορευεσθαι δε τους των κατα την χωραν ἱερων [51]και τονδε ον Επιφανους Ευχαριστου, ἱερεις προς τοις αλλοις ονομασιν. ων θεων ων ἱερατευουσι, και καταχωρισαι εις παντας τους χρηματισμους και εις τους δακτυλιους επι των χειρων ἑαυτων, την [52]ἱερατειαν αυτου· εξειναι δε και τοις αλλοις, ἰδιωταις, αγειν την ἑορτην και τον προειρημενον νεων ἱδρυεσθαι, και ἐχειν παρ' αυτοις, συντελουν[τας τα νομιμα ενἰστασθαι τας τε καταμηνα, και τας [53]κατ' ενιαυτον, οπως γνωριμον η διοτι δε εν Αιγυπτῳ ανεῳουσι και τιμωσι τον θεον Επιφανη Ευχαριστον βασιλεα, καθαπερ νομιμον ἐστ[ιν, τα δε φη-

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Egypt. και ἑνι[αυτον κατα πασην την χω]ραν. Heyne. ενι[αυτον κατα την τε ανω, και την κατω]χωραν, P. ενι[αυτον εν τοις ἱεροις κατα την] Let. ενι[αυτους λαμπρως τε και σπουδαιως, κατα την] Len. Part of this sentence is broken off from the hieroglyphic text. We do not know that πανδικαιος was ever employed by the Egyptians, and there seems no difficulty in the construction "the Temples and all Egypt," supposing the social, as well as strictly religious, celebration of the festival intended.

50 C.R.H. ἱερ. [illegible]. The priests of the temples of Egypt being called those of the god - Ld. Dem. [illegible] as to the priests of the temples of Egypt, temples all, that they call them... L. προσαγορ[ευειν δε τους ἱερεις τουτε αλλο βιον] και P. προσαγορ[ευεσθαι δε τους εν τοις ἱεροις Αιγυπτον παντας] Len. προσαγορε[υεσθαι δε τους ἱερεις των αλλων θεων] Let.

51. C.R.H. Hier. [illegible] L.13 Title of priest of the god Epiphanes Eucharistus on seal ring [on] their hands. Dem. [illegible] L.30. on appointments of nights all, ... and on ring on the hand of each, in addition to those on their hands, δε[χρηματισμους τους αρηκοντας εις την ἱερατειαν P. δημοτικους καταλογους παντας την] ἱερατειαν M. Hase, and adopted from him by Len.: Letronne says, "I do not find any word that will suit. Perhaps another may be more fortunate. The word δακτυλιος used by Herodotus 2.38., and also by Plato, (see Liddell and Scott) besides being in strict accordance with the Egyptian texts, seems the only Greek word beginning with Δ which would satisfy all the other requirements.

52. Let. Hier [illegible] L.13. They reviewing the celebration of panagyrii and feasts, those monthly and yearly, Dem. [illegible]

*ΟΥΣΙΑΣ

φισμα τουτο αναγραψαι επι στηλην σκ[λη]τερεου λιθου, τοις τε ἱεροις, και
εγχωριοις, και Ελληνικοις γραμμασιν, και καταστησαι εν εκαστων
τε πρωτων, και δευτερων, και τριτων ἱερων, παρα τη των αιωνοβιου
βασιλεως εικονι.

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her them celebrate illustrious panegyries in custom each year
συντελουντας τα προσηκοντα νομιμα εν ταις ἑορταις. P.

53. Let. Hier. [illegible] writing their on a tablet which is of superior (i.e. hard) stone. [illegible] let them write this decree on a stele of stone hard. εσ[τιν τ]ο δε ψηφισμα τουτο αναγραψαι εις στηλην μελανος σ[κ]τερεου P. εσ[τιν, εγχαραξαι δε ιουτο το ψηφισμα εις στηλην σ[κ]τερεον. Len.

54. Let. Hier. [illegible] L. 4 temples of Egypt of the first, second, and third order, near the statue of the king of Egypt, Ptolemy everliving, beloved of Phtha, god Epiphanes Eucharistus. Dem. [illegible] temples of the first, temples of the second, and temples of the third order, where is the statue of the everliving king. δευτερων θεων ἱερω]ν. P. [ων και τριτων ἱερων· εν οις ἡ του βασιλεως εικων ἱδρυται. Len. Although the Egyptian words permit the word where to be understood equally well as referring to the temple where, as to the part of the temple where, the latter is shown to be the true meaning by the fact that it would be superfluous to name the temple in which the kings statue was erected, since it was ordered to be set up in all the temples of the land (L. 36), while it would be very pertinent, and in accordance with their custom in similar cases, to mention in what part of a temple an image was to be placed.

Demotic Alphabet.

1	A.I.	𓄿 Ap. (Apis) L. 18. In plural terminations = I. hg. 𓇋.
2	A	𓄡𓏺𓏺 Aria L. 3. hg. 𓅱 ht. 2
2	A.	2/2 Pra (Pyrrha) L. 3.
	E.	2÷𓏺𓏺𓂝 Bnike (Berenice) L. 3
	O.	𓂋𓏺𓏺𓂋 PHonios. (Ptolemy) L. 3.
⊥	A.E	Homophone of 1 in 𓄿 L. 1 and 𓄿⊥ L. 3 = elon father.
◁	A.O	Leyd. Pap. Also compare 𓏺𓏺𓏺 L. 1 and 𓏺𓏺𓂝 uraeus. L. 25.
11	E.	Leyd. Pap. gives = ε or η.
1	O,Ou	𓂋𓏺𓏺𓂋 PHonios. L 5. hg. 𓅱 ht. 1.
∠	Ou.	In plural terminations BS. 105.
20	Ou.	Compare 2𓎛2 L. 1 and 𓏺𓎛2 L. 27. = the gods.
111	E.I.	𓂋𓏺𓏺𓂋 PHonios L. 2.
7	Ou.	hg. 𓅱.
5	O.Ou.	Leyd. Pap.
1	Ou	Leyd. Pap.
1	Ō.	Compare hg. 𓂋𓏏. dem. 𓂋1 = overlining hg. 𓏏. ht. 1.
4	Ou.	Leyd. Pap. see B.F.P
4	B.	2÷𓏺𓏺𓂝 Bnike (Berenice) hg 𓃀 ht. 2.
L	B.	𓏺𓏺𓏺÷𓏺 Baki, Cop. Bak a city a designation for Egyptian a tablet from Sac cara cited by Brugsch. hg. 𓃀, ht. L.
C	B.	Variant of above name in L. 23. of Rosetta Stone. 𓏺𓏺𓏺÷C.
4	B.	Leyd. Pap. gives 4 1 2 = ΠΝΕΒ Pneb. see B.F.P.
y2.	F.	𓎛4 Phtha. L. 1. hg. 𓇋 ht. y.

Numbers after the letter L. (as L. 23) refer to lines on the Rosetta Stone, after BS., and 2, to the works of de Sauley and Young noticed on Pages 38. g. hg. = hieroglyphic, ht. = hieratic dem. = demotic, Cop. = Coptic. Leyd. Pap. = Leyden Papyrus.

⊏	Ch.	Compare ⲅⲣⲓⲛ Cⲓⲅⲁⲡⲟⲕⲣⲁ ⲧⲏⲥ and ⲅⲣⲓⲛⲣⲓⲛ Πⲉⲧⲉⲁⲣ- ⲡⲟⲕⲣⲁⲧⲏⲥ.
⊥	Dg.	ⲒⲈ Chons the god of violence Cop. ϫⲟⲩⲥ violence, hg ⊏, ht ϫ, Cop. ϫ. See K.
ⲥ	Dg.	hg. ⲥ ht. ⲥ. See T.
ⲋ	H.	hg. ⲋ. ht. ⲋ.
ⲥ) ⲥ)	H.	Leyd. Pap gives ⲥ. ⲥ. ⲥ = θ. ϕ. χ.
ⲗ	H..	Leyd. Pap has ⲇ = ⲥ.
ⲣ ⲇ	H.	Other variants. Probably all from hg. ⊏.
ⲕ	K.	ϩⲕⲓⲛⲱ/4 Brnike (Berenice) ⲓ.3 hg. ⲥ. ht.
ⲩ	H.	Compare ⲩⲥ/ⲩ. Nasa (Ptaos) and ⲥ/ⲩⲧⲏ Panephis
ⲣ	K.	ⲗⲉⲓⲣⲱ Klopte. Cleopatra Hg. ⊐, ht. ⲣ, See Sk.
ⲣ	K	Variant of above in ⲥⲓⲛⲗⲁⲩⲏⲥ Alksntrs Y. 32.
ϩ	K.	ⲓⲟϩ. κομρη. Leyd. Pap.
ⲗ	K.	ⲥⲓⲛⲗⲁⲃⲏⲗ Alksntrs. Alexander Y.29. hg. hg. ⲇ. ht. ⲗ.
ⲕ	K.	ⲥⲓⲛⲥⲁⲗⲁⲩⲏⲥ Alksntras. Alexander Y.28. hg ⲇ ht ⲕ
ⲗ	K.	ⲗⲓⲓⲱ/4 Brnik. Berenice. Y 32. See Dg.
ⲛ	K.	ⲗⲉⲓⲣⲛ Klopstr. Cleopatra
ⲃ	Kh.	Hg. ⲃ. ht ⲃ Cop. ⲃ Sometimes = ⲟⲩⲟϩ. to be.
ⲗ	L.	ⲥⲓⲓⲓⲱ ⲗⲉⲓ Ptlomios L. 5
ⲥ	L.	ⲥⲓⲓⲓⲉⲓ ⲩⲉ ⲩⲱ Alksantras Alexander Y. 28.
ⲥ	L	ⲅⲃ ⲩ ⲗⲉ ⲩⲉ Ptolm..... Y. 12.
ⲋ	M.	ⲥⲓⲓⲓⲓⲓ ⲗⲩⲓⲱ Ptlomis Y. 25. hg. ⊐ ht. ⊐ See N.
ⲃ	M.	ⲥⲓⲓⲃ ⲩⲓⲱ Ptlms. (Ptolemy) Y 17 hg ⲃ ht. ⲃ, See N.
ⲃ	M.	ⲥⲓⲓⲓⲃ ⲩ ⲗⲉ ⲩⲉ Ptolmis Y. 16.
ⲉ	M.	ⲓ. ⲟϩ Leyd. Pap = κομρη. hg. ⲩ. ht ⲉ.
—	N.	ⲉⲓⲱ ⲩⲉ Alksantr Alexander hg. ⲙⲙ ht. —.
/	N.	Leyd. Pap. Variant of above.
ⲉ	N	plural prefix hg ⊐ ht ⲉ
ⲋ	N	ⲥⲓⲓ ⲩ ⲩⲉ Alksntras. Y. 18.
ⲃ	N	ⲥⲓⲓ ⲗ ⊐ ⲉ ⲩⲱ Alksntras. Y. 18.
ⲥ		ⲓⲓⲓ ⲩ ⲉ ⲩⲱ Alksn(Dras Y. 18.
		ⲥⲓⲓ ⲩ ⲗ ⲉ ⲱ Alksntras Y. 22.

ⲁ	N.	ⲁⲛⲟⲛ ⲧⲉⲛⲧⲣⲱⲥ Alkentros. Y.22.	ⲇ	S.	ⲧⲉⲛⲧⲣⲱⲥ (Psen Amoun) Ds. 128.
ⲁⲓ	N.	ⲁⲛⲟⲛ ⲇⲁⲓⲙⲱⲛ Alkentros. Y.23	ⲇⲓ	S.	ⲁⲛⲟⲛ ⲇⲁⲓⲙⲱⲛ Alkentros. Y.23.
ⲁ	N.	hg. 𓂋. ht 𓂝. It may be ideographic of gold.	ⲛ	S.	ⲁⲛⲟⲛ ⲛⲓⲕⲉ Alkentros. Y.40.
			ⲣ	S.	ⲓⲓⲓ ⲇⲉ Alkentros Y. 11. hg. ⲣ. ht —. See K. Sk.
ⲃ	P.	ⲁⲛⲟⲛⲓⲟⲥ. Ptlomios. L.5.	ⲩ	Sch.	ⲓⲓⲓ Schi. many. hg. 𓏺 ht. 𓏺
ⲃ	P.	ⲁⲛⲟⲛⲓⲥ Ptlomis. Y.16.	ⲩ.	Sch.	hg ⊙ ht. ⊙.
ⲃⲩ	P.	Leyd. Pap. see B.F.Ou.	ⳉ		Leyd. Pap gives ⳉ = Z hg ..
ⲛ	P	ⲩⲓⲛ ⲠⲚⲈⲃ. Pneb. Leyd. Pap.	ⳉ	Sch.	is written in dem. ⳉ, ⳉ, ⳉ,
ⲍ	P.	ⲁⲛⲟⲛⲓⲍ Ptolmis. Y 16. hg. 𓏺 ht. 𓏺.	ⳉ		ⳉ. hg. ht. ⳉ.
ⲉ	P.	ⲉⲡⲓ Ap. (Apis) L. 18.	ⲉ	Sk.	hg. ⲉ. ht. — Cop. ⲉ. See
ⲟ	P.	Initial as masc. sing. article so given in Leyd Pap.	ⲉ		K. S.
ⲟ.ⲟ.	R	ⲣⲟ Ra. the Sun. L. 1.	ⲗ	T.	ⲁⲛⲟⲛⲓⲟⲩ Ptlomis. L. 1. hg. ⲁ. ht. ⲗ.
/	R.	ⲁⲩⲓⲛⲁⲛⲉ Arsine L. 4.	ⲗ.	T.	Variant of above.
ⲥ	R.	ⲁⲛⲟⲛ ⲧⲉⲛⲧⲣⲱⲥ. Alkentros Y. 28.	ⲗⲉ	T.	The same with a vowel added.
ⲟ	R.	ⲉⲛⲉⲛⲧⲣⲱⲥ Alkentros L. 2. hg ⲟ.	ⲗ	T.	In ⲗ L. eton, father, ⲗⲓⲓⲓ
				T.	ⲛⲉⲓⲁⲧⲓ niti L 4. the seers.
ⲗ	R.	See Ds. 8q.	ⲗ	T.	The same with a vowel added.
ⲗ	S.	Leyd. Pap. homophone to next.	ⲗ	T.	Variant. Compare ⲗ L. ⲗ L. 4.
ⲁⲛ	S.	ⲁⲛⲟⲛⲓⲟⲩ Ptlomis L. 1.	ⲛ	T.	ⲁⲛⲓⲁ ⲗⲛⲁ Ptlomis Y. 17.
ⲉ	S.	ⲉⲛⲉⲛⲧⲣⲱⲥ Alkentros. L 2. hg ⲉ, ht —.	ⲩ	T.	ⲁⲛⲟⲛⲓⲁ ⲗⲩⲉ Ptlomis Y. 18.
			ⲥ	T.	Leyd. Pap. hg. ⲥ ht. ⲥ.
—	S.	ⲁⲛⲟⲛ ⲧⲉⲛⲧⲣⲱⲥ Alkentros Y.22	ⲥ	T.	The same, with vowel, or rather = dg. Copt ⲍ. which in
—	S.	ⲁⲛⲟⲛ ⲇⲁⲓⲙⲱⲛ Alkentros Y.24.			

The Egyptian dialects was often interchangeable with T, as in the following.

⟆	T.	Leyd. Pap gives = T. hg ⟆. ht. ⟆. = Copt. T or ⲇ, (J or Dg)
⟅	T.	⟅ ⟆ Jp. Cop. ⲧⲱⲫ Thebes.
ⲇ	T.	𓏏𓅱𓄿 ⲇⲱⲟⲩ Phoenix L 17 See P.

Ideographs.

⌐	T det of image. ⌐𓁐 L 32. the image. hg. 𓁐, ht. 𓁐.
4.	det. of words of force, strength L 32 4. 𓂝 hand, hg. 𓂝, ht. 𓂝.
6	a god. hg. 𓁷. Cham. Dict. Page Line 20. 2 ⌐62, the gods.
⌈	a god. hg. ⌈ represents a hatchet. Cop. ⲧⲱⲣⲓ, god = ⲧⲁⲣ Hg. L. 12. 𓁷𓁷𓁷𓂋, the god Chiphanes Enchanter. Demotic L. 30 ⟨ⲩ⊥3⟩. ⲧ. ⲥⲁⲛ ⲧ ⲗ ⌈⌈ⲩ. same sense.
⌈	Follows both these signs as det. of their ideographic or symbolic use.
2.	Priest hg. 𓁐. ht. 2. 𓁐. Hg. L. 13 ⌈𓁐 priest of the god Dem. L 30. ⌈⌈ⲩ 2.⌉. the same.
⊥	Good, hg. ⊥. ht. ⊥. ⊥. ⊥. It generally, (if not always,) requires the addition of ⲣ or ⲩ (r), to complete its meaning, as hg. is, sometimes written ⊥ alone, sometimes ⊥. Cham. Dict Page. 294. Hg. L 5 𓏏𓏏𓏏. and all other good things from heaven, Dem. L 21. ⲩ ⊥ ⲩ ⲥ ⲓ ⲡ ⲃ ⲓⲓⲓ. and all other good gifts.
⊃	= hg. 𓁐 Cop. ⲱⲱⲟⲩ being. ht. ⊃. ⲥ _ ⊃ ⌐, to make to be. L. 22.
†	= hg. †. an avenger. L. 23 Dem. ⲗ ⲓⲓⲓ ⲓⲥ †, an avenger of Baki. Hg. L. 6 𓁐 †, avenger of Egypt.
⊟	= Hg. ⊟ L. 24, det of stones L. 32.
⟆⟆	= Hg ⟆⟆. det. of means. L 1. ⟆⟆ⲓⲓⲓ 32.
ⲓ. ⲥ	det of parts of body. ⲓ. ⲓⲩ image properly face. L 23.
t. ⲧ. ⊃	det. of foreign names L. 32 ⲧ ⲩⲥⲓⲓⲓ.
⊕	= ⊕ the heart. L. 21. ⊕ = in heart

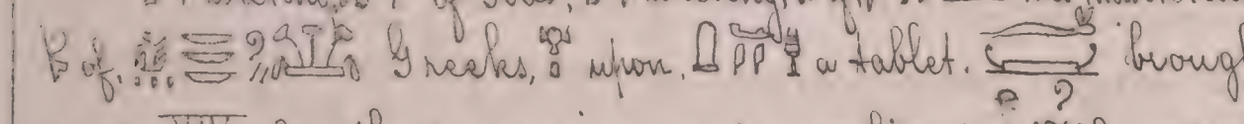
Description of Plates.

As there are some points in our illuminations and illustrations which seem to need explanation, we will here give a short account of such as require it. Our title page represents the doorway of the temple of Isis at Denderah, with a figure of the Goddess, slightly modified from the Egyptian drawing on the columns. On page 8 will be found a drawing of the blue lotus, (Nymphæa cærulea,) a plant often represented on Egyptian monuments. Facing page 9 is a drawing of the Rosetta Stone as it stands in the British Museum, taken from the original sketch of Mr. Hale. The plate facing page 17 represents the deity Phtah or Phtha, in his shrine, as depicted upon a mummy case in the Louvre. It was in the temple of this deity, at Memphis that the priests were assembled when they passed the decree expressed in this inscription. All that remains of this temple, being a colossal statue of Sesostris Rameses which stood before it, is represented in the plate facing page 43. Page 25 contains a drawing of the golden shrine spoken of in the text, from a restoration by Lenormant. On page 29 is represented the white Egyptian lotus (Nelumbium speciosum;) Page 34 contains figures of the three principal deities receiving an offering from a king — and also two figures of scribes. These, together with the dragon fly on page 45, the grasshopper on page 48, and the green monkey, butterfly and group of pelicans on page 49, are taken from

Egyptian paintings. The plant represented on the last mentioned page is the papyrus. Facing page 54 we have a view of the fort where the Rosetta Stone was discovered, and facing page 77 is a view of the island of Philae where was found the duplicate inscription mentioned in the text. Facing page 129 incorrectly numbered 113. is a full length portrait of Ptolemy, from an Egyptian likeness. On the cover of this book we have an Hieroglyphic and also a Greek inscription. The former reads as follows.—

"Hieroglyphic writing, Demotic writing, Greek writing, on a tablet brought from Egypt. made into English writing, by those appointed (ie. a committee) of a wisdom loving society (ie. the Philomathean Society. Belonging to a large house where six wise men (or scribes) speak to a multitude of young men (ie. the University): together with many good words about the king of Egypt Ptolemy".

Its resolution is as follows.



writing of Gods', writing, of the multitude. writing, of Greeks, upon a tablet. brought (see line 8 group XIV; for the preceding groups see line 14). from (see Birch 257. Egypt (see line 11. group X) made (see line 11 group III) into. (see G. 450) writing (see line 14 group V) of (see line 11 Group I). lords (see line 14 group XI) of waves (see D. 429) men (see line 14 group) by (see Birch 256). appointed (see line 11 group XIII) those (see line 11 group XI). modern determinative representing the Committee. of (see G 449.) those associated (see G 986)

a very modern determinative representing 'a society'. and det. of words of debating, consulting, and the like. 'loving' (see D 342.) wisdom (see Birch 220.) 'belonging to'. see line 8. group VIII. great house. (see D 327.) where (see line 14. group XVIII) six (see line 10 group XVII.) scribes (see D 303) speak (see D 174) to. G 452 a multitude (D. 208). young (see D 82) men (see line 14 group, XI) together with many (D. 208) words (D. 174.) good (see line 5 group XVIII.) about (Birch 259) Of Solemn (see line 6 group XIV.)

The Greek inscription may be rendered as follows.

'To all of those surviving the perusal of this book - Greeting - from the three appointed men.

Oh that you may prosper as you have persevered! Having passed through the desert of the Hieroglyphics, with dust choking, and escaped, hardly breathing to be sure, though unhurt; the weight, down pressing, of learning and quotations, which Hydra-like overhung the road: Here offer vows and grateful praise to Hermes friend of travellers, and to all the other Gods and Goddesses; and pray that many others may the same journey, in like safety, accomplish.

May you be prosperous.'

Another circumstance in connection with our present work which may be of interest to our readers, is the fact that the

large sheets, containing eight pages each, on which it is printed are folded into their present form, not by hands, as one would suppose they must be, but by the iron fingers of a machine; and that too, with a rapidity and accuracy which defies the most expert human manipulation. These machines, invented by my friend Mr. Cyrus Chambers, will fold 30 sheets per minute in any required form, with a precision which will serve to detect the least deviation in the adjustment of the forms. The whole of our edition (400 copies) will thus occupy one of these machines less than four hours. Three of these 'folders' are at work at the Harpers' establishment in New York, two at Lippincotts of this city, two at Wrightson & Co. Pin.., and some 20 others in various parts of the Union.

In conclusion I would beg my readers to excuse those errors to which a manuscript publication is particularly exposed, and to remember with regard to the illuminations &c., that I put pen to stone for the first time in preparing the first page of this book, and was much pressed for time throughout the work. Nor can I refrain from expressing my sense of the kindness of the Messrs. Rosenthal, which has rendered the period of my occupation on the present work, one to be looked back upon with unmingled pleasure.

Dec 14th.

E.D. Morton

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